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BUDDHISM VS. CHRISTIANITY IN JAPAN

THIRTY years ago, when Japan was making such wonderful progress, she unfortunately took a misstep. Seeing that missionary work, although not in any sense a political organization, had an immense political influence, she feared that the spread of Christianity would lead to the democratization of her government, and possibly to the domination of the East by America. To avert what she considered a calamity, Japan began to promote Buddhism. The temples which had fallen into decay were rebuilt. Christian methods of propaganda were imitated in the attempt to revive this old and dying religion. The influence of the leaders of Japan was turned against Christianity.

In her ambition to become the dominating force in Asia, Japan is pursuing much the same policy today, in spite of her professed religious liberty. One of her demands on China was to the effect that Japan should be allowed to propagate Buddhism. She has already established in Shanghai the Hatoon College for promoting Japanese ideals and Buddhism. The natural sympathy of missionaries with freedom, progress and patriotism in Korea and China, intensifies Japanese suspicion and hostility to Christianity.

What is to be the outcome of this politico-religious crisis? "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." Who would have thought that the simple preaching of repentance and salvation would have thrown off as a by-product so much intelligence and patriotism as to revolutionize the Orient? Japan herself was reorganized largely through American and Christian influence. China threw off the Manchu yoke and the decadent monarchy. Korea is now

calling on God to deliver her from Japanese militarism. Missionaries do not preach politics, but God works through political events as well as through the Church.

If only the broad-minded and more intelligent Christian element in Japan can gain control of Japan's policy, things will be different. The Church can help forward the day of freedom and the acknowledgment of God's love, not by political intrigue but by preaching the Gospel of peace, goodwill and righteousness.

Japan is today facing a crisis. Never before did the nation face such a critical period, according to the judgment of General Hibiki, a prominent Christian and member of the Presbyterian Church who has recently returned from France. General Hibiki believes that the religious and spiritual welfare of his people hangs in the balance, with great opportunity for evangelical awakenings. He asks America to send her strongest Christian speakers to reach the intellectual classes of the Empire through lectures on Christian theology and practical experience, to cover periods of one or two months. He also is anxious to mobilize the strongest native leaders and send them about from center to center. The Allied nations have had their great financial drives to enable them to provide the sinews of war. Is it not fitting that the Church unite in a great spiritual drive to mobilize the spiritual forces in Japan and enable them to meet successfully the temptations that come with military victory and material prosperity?

Japan's great need is for Christian character and this can only be had through the indwelling of Jesus Christ in the individual Japanese. The non-Christian leaders in Japan realize the need of strength of character and purity of ideals in education, business and politics, but most of them do not know the secret of such character. The nation's successes and the virtues of the people increase the difficulty of leading them to see the supreme importance of spiritual life in Christ. This is the opportunity of the Christian Church.

THE SHANTUNG AWARD AND MISSIONS

FROM a purely missionary point of view it may matter little what nation has political control of a given territory or people. The work of establishing the Christian Church was no doubt better carried forward in Apostolic days, under the militaristic and materialistic government of Rome, than it would have been under the more idealistic rule of Greece or the more religious domination of the Hebrews. So, today, it is not primarily a missionary question whether British or French, American, Chinese or Japanese power shall be in temporal control of any corner of the globe. Any one of these governments may establish order and promote civilization. But it is of great importance

whether the political "powers that be" mete out impartial justice and guarantee freedom from oppression, and whether they are controlled by high ideals that make possible enlightenment, peace and liberty of conscience and worship. These are essential for the progress of Christianity and for the welfare of humanity. The Christian Church recognizes God as the one Supreme Ruler, and while Christians acknowledge that, "the powers that be are ordained of God," they hold that only these governments are right, or have a right to exist, that conform to the laws of God. Men owe allegiance to the State, but the requirements of the State must not conflict with man's duty to God.

While the Japanese occupation of Shantung is not in itself a matter of special concern to the missionaries, the administration of justice, freedom from oppression and vice, the enjoyment of full liberty under Japanese or any other rule, is a matter of deep concern to all interested in the progress of the Kingdom of God. Reports from Americans in Shantung state that there are many instances which seem to indicate that the Japanese are endeavoring to establish their authority there, not by enlightened methods of good government, education and mercy, but by arbitrary military force. The omnipresent spies are ruthlessly seeking to discover anti-Japanese propaganda, which the authorities combat with a strong hand. Such things naturally create opposition, and, as one result, the school girls of Peking have issued a circular stating that 200,000,000 women of China are interested in the fate of Shantung and will support the men in their fight for justice. There is also a well organized boycott of Japanese goods and money among Chinese in the province.

Unfortunately, also, the Japanese authorities seem to be manifesting in some ways their antagonism to Christian missions and their lack of sympathy with Christian ideals. A correspondent writes: "Our (mission) work is quite broken up; evangelists are afraid to preach, Chinese teachers fear to teach; people have their Bibles seized; the populace is enraged and terrified." The authorities have recently expelled one of the Chinese Christian teachers in the Mission College at Tsinan for distributing patriotic pamphlets.

The Japanese people have many excellent qualifications for conducting an enlightened civil government, which might make any people welcome their cooperation in efforts to establish freedom and civilization. Three great faults are, however, manifest in their rule in Korea and in China. These cause unrest in the territory they control and awaken deep concern in the minds of all who seek to promote Christian civilization. First, Japanese dependence on military power and methods as the basis of peace is coupled with her large use of spies to discover what she con-

siders subversive movements. Second, Japan's suspicion and ignorance of Christianity leads her officers to count as treason the Christian teaching of the "Second Coming of Christ," lest His Kingdom should interfere with Japan's program. Third, Japan's secret and selfish diplomacy destroys confidence in her sincerity and nobility of purpose as expressed in the public utterances of some of her statesmen. These faults would be as objectionable in any other nation, but they are especially injurious to the government that has recently become a "first-class power" and is seeking to establish a reputation for justice and enlightenment.

As a missionary correspondent in China writes: "But for God and prayer the lovers of China would be in despair."

RECENT DISTURBANCES IN INDIA

REPORTS are only just beginning to come from India to show the gravity of some of the disturbances there. Rights and demonstrations have been numerous, especially in Mohammedan sections like the Punjab. Some lives have been lost and conditions are critical. The spirit of unrest is general and the desire for self-government prevails; but while the British are committed to some reform measures, and will grant these as fast as the people show ability to profit by them, the agitations will probably delay for some years the granting of political reforms in India. The action of the mob in attacking Europeans and in destroying Government property has been strongly disapproved by Indians, especially the educated classes. This does not mean that the people are satisfied, but they recognise that the Government is strong and is determined to maintain law and order, and therefore they advise quiet. The method adopted by the new Amir of Afghanistan to secure his throne by invading India may also have had a quieting influence, for no Indian wishes his country to be invaded by Afghans. The present outlook is brighter, and if the Government will bring forward their proposals for the government of the country in a practical form as soon as possible it will be a great pacifier. The publication of the Act to confer additional powers on the people of India would give the people something upon which to exercise their minds and educate them in the principles of self-government. They would thus be diverted from anarchist and destructive ideas to consider constructive and practical methods of government. There is great need for a campaign to educate the masses of India politically. During the recent agitation the way in which the Government was misrepresented shows that evil and designing men misled the masses. The educated must help to form a true public opinion.

The Commission appointed to consider the franchise in India has practically reported in favor of "communal representation,"

for as long as people think only in terms of their caste or sectarian community, they cannot take broad national views. Communal representation is not however the ideal desired.

The Anglo-Indian press traces the cause of the trouble to Bolshevik activity, and the Indian press traces it to the Criminal Investigation Department, and what is called the Rowlatt Act. Dr. E. D. Lucas, Principal for Forman Christian College, Lahore, writes that in his opinion the real roots of the trouble are the economic distress; the unjust enforcement of the recruiting laws amongst the peasantry; the extremist politicians who desire almost immediate home-rule; the great mass of inexperienced students in the large cities; an uneasy feeling that India will not get her just reward for having helped the British Government in the great war; the unwise propaganda against the Rowlatt Act and the unsympathetic actions of certain English officials.

One scene of the disturbance last April was Lahore, where the Forman Christian College students were involved with the students of other colleges in the city. Black banners, inscribed with patriotic sentiments, were carried in processions, and when these students clashed with the police a number were slain. Shops were closed and martial law was proclaimed. Forman Christian College buildings were occupied by British troops, other colleges were put under martial law, and one medical college was closed for five months. Dr. Lucas was requested to conduct an educational campaign to explain to the student class the nature of the Rowlatt Act, about which there was much misunderstanding. A meeting was called of all principals of colleges and head masters of schools in Lahore, and a very successful campaign of education was conducted.

One thing was made clear in Lahore—that the Christian influence of a mission college has a restraining influence on disorder, and prepares the young men of India for responsible self-government. The impressionable and excitable students must be steadied and taught self-control, and must learn the principles of righteousness and good government.

A "NATION WIDE" EPISCOPAL CAMPAIGN

A THREE-YEAR, spiritual educational and financial campaign is the program of the Protestant Episcopal Church to strengthen and consolidate its work in its present fields and for new tasks in hitherto uncultivated fields.

A large sum, running into the tens of millions of dollars, is to be raised in the three-year period, the larger share of which will be spent at home, but with a considerable amount left to further the work in foreign mission fields. In America, the money is to be used to further the Church's work among the immigrants, to obtain and train recruits to carry out the increased work, to build up and

strengthen the churches materially, and to find a real substitute for the saloon. The underlying motive of the whole movement is a spiritual awakening through exerting the full spiritual power of the Church upon the whole, world-wide task now confronting it.

The campaign will be conducted on a national scale, and with, it is hoped, the united backing of every diocese and missionary district, so that the final result will be a re-awakening of spiritual life in every branch of the Church organization. More than seventy-five of the Bishops have already endorsed the movement, and it is believed that the others will do so.

The purposes of the national campaign have been officially presented as follows:

1. To bring the spiritual power of the Church to bear upon the Church's whole task.

2. To secure and train an increased and adequate number of people for Christian leadership—clerical and lay.

3. In consultation with the proper authorities, to care for the financial needs of all the Provinces, Dioceses and Missionary Districts of a missionary, religious, educational or social service nature.

4. To care, on a yearly basis for three years, for the financial needs of all the General Boards, including such general agencies as the Girl's Friendly Society, the Church Periodical Club, etc.

Every general agency of the Church will be included—the Board of Missions, the General Board of Religious Education and the Joint Commissions on Social Service; the two auxiliaries of the Board of Missions, the Woman's Auxiliary and the American Church Institute for Negroes; also such organizations as the Brotherhood of St. Andrew, the Girls' Friendly Society, etc.

A survey will be made of all the work of the Episcopal Church at home and abroad, covering all departments of the work, to ascertain what work is now under way, how it can be improved and what new undertakings should be entered upon; committees will be formed in each Diocese to cooperate with the Bishop and with the national organization; and a combined budget will be made up, based upon the survey, covering all the needs of the general agencies and, if the Bishop approve, of each Diocese. Hence the exact amount to be raised through the national campaign cannot be told until the surveys are all in. An every member canvass will take place in the fall and in the meantime a program of education and inspiration will be carried on throughout the whole Church.

The campaign is in charge of the Campaign Executive Committee consisting of Bishop Arthur S. Lloyd, the Treasurer of the Board of Missions, Miss Grace Lindley, Rev. Dr. Robert W. Patton, National Director, and Rev. R. Bland Mitchell, named as manager of the Central Office.

EDITORIAL COMMENT

TEACHING MISSIONS TO MULTITUDES

WHO would have conceived, a few years ago, of the possibility of inaugurating a mission study class of fifty or sixty thousand a day to cover a period of twenty-four days? Add to this the fact that the preparation for this class took many months, cost over one million dollars, and that the area covered by the demonstration was over one hundred acres. Add still further to the program that for this mission study, men and women were brought from all over the world, that government officials, statesmen and business men, professors, philanthropists, bishops, missionaries, secretaries and pastors were the teachers. Yet this gives only a slight conception of what has been actually done by one denomination—or twins—at the Methodist Centenary celebration, which was held at Columbus, Ohio, from June 20th to July 13th, inclusive.

This celebration partook of the character of a Missionary World's Fair, a visit to most of the mission fields of the world (home and foreign), a gigantic mission study class and a demonstration of what Christian missions have done and are doing for mankind. Over 10,000 people were employed in connection with this missionary exhibition. They included one thousand boys, who acted as Centenary Cadets, over four thousand demonstrators and lecturers for the exhibits, and a chorus, orchestra and performers in the pageant numbering over 2,000. The attendance was from 20,000 to 75,000 a day, and one who wished to study the whole exhibition and hear all the lectures would require at least fifteen days.

Several remarkable features of the celebration should be noted. First, it was wonderfully well organized under the direction of Dr. S. Earl Taylor, Dr. Fred B. Fisher, Mr. H. B. Dickson and the various heads of departments. One whole building was devoted to the administrative offices.

Second, the magnitude of the undertaking was remarkable. There were thousands of men and women giving their whole time to the work. There were huge buildings—one seating over 8,000 people—and a grandstand with larger capacity. The huge screen for open air stereopticon pictures measured over one hundred feet in diameter and human figures thrown on it were over twenty feet tall. Great buildings were devoted to exhibits from various countries and the painted scenery reproduced with remarkable

exactness the setting of mission work in other lands. The daily official program noted some two hundred or more events and the *Ohio State Journal* devoted four pages daily to an illustrated supplement under the editorship of Rev. Charles Stelzle.

Third, there was a wonderful variety in the methods of instruction. The pageant gave an artistic and dramatic demonstration of the purpose and power of Christianity; the history and habits of the peoples of every nation and tongue were shown in curios, models, charts and pictures. Houses, temples, shops, restaurants and streets were reproduced in lifelike character and proportions. There were motion pictures, demonstrations, tableaux and lectures to explain the customs in various lands and the methods of missionary work. In the North Africa section there was a daily debate between a missionary and a Moslem to show the arguments for and against Christianity. There were contrasts—as in China—showing the native method of treating disease with iron needles and disgusting potions as compared to the methods of modern science. There were the mission chapels in each country, in which sample mission services were conducted.

Fourth, each mission field was shown by unique methods and exhibits. China had its mission hospital and its large temples of Confucianism, Taoism and Buddhism. India had its bathing ghats of Benares, its heathen temple, schools, homes of high and low caste, and its marriage scenes and mission work. Japan had its garden with bridge, waterfall and torii; its kindergarten, with real Japanese children, and its houses and shops. Malaysia had its Malay and Borneo houses, its mechanical model of a Filipino mountain village. Latin America was rich in churches, homes of the peon and the aristocrat, and Aztec scenes. Central Africa had its kraal with stockade and a dozen huts, with women grinding corn, and men beating the drum, while North Africa showed the Moorish village, harem, bazaar, camel and other life touches. Europe showed the areas devastated by war and the plans for reconstruction. North America contained Eskimo huts, Indian tepees, homes of southern mountaineers, a miniature Ellis Island, a model community church and countless other attractions. But, aside from the lectures by missionaries, the most impressive feature of the exhibition to those who knew their significance, was the number of native Christians drawn together as followers of Christ from almost every nation under Heaven. There were American Indians, once ignorant blanket warriors, now Christian preachers; and black faced Africans, whose hearts have been made white and whose minds have been educated; there were Filipino Christians, men and women, with beautiful faces; there were Chinese, Japanese and Koreans, all living and working together in harmony. Men and women from India and Burma showed the power of God

to transform worshippers of Vishnu and Buddha, and to bring all castes and people into one family.

This exhibition by one denomination shows what might be accomplished in a united demonstration. Many features failed to do more than interest or amuse, and some were valueless from a missionary standpoint, but most of the exhibits were highly instructive and could not fail to make a lasting impression. There is danger in over emphasizing the novel and the dramatic in missionary work, but eye-gate and ear-gate are twin entrances to the brains and hearts of men. Duty must not be neglected because it is uninteresting, but neither need a vision or a task be considered less spiritual and divine because it is made attractive.

THE CHURCHES AND THE INTERCHURCH

THE SUCCESS of the Interchurch World Movement will depend, first, on the nearness of its ideals and plans to the program of God; second, on the spiritual emphasis and power in each department of the work; third, on the sanity, energy, and Christ-likeness of the leaders; and fourth, on the extent and heartiness of the cooperation of various sections of the Christian Church. The first means right aims; the second, real power; the third, satisfactory machinery; and the fourth, the necessary sinews of war—both men and money.

The ideals of the Movement have been clearly defined and effective machinery is being set up and put in operation. It is the other two factors that are not yet fully determined. The Movement was inaugurated by Church leaders and has been approved by some seventy official denominational and interchurch boards, including home and foreign missionary and educational agencies; interdenominational organizations, such as the Bible Society, the Tract Society, the Y. M. C. A., Y. W. C. A., Y. P. S. C. E. and the Laymen's and Missionary Education Movement. These have all expressed approval, though the real relation of the interchurch program to the non-denominational organizations is not yet determined. It is not certain, for instance, whether the Y. M. C. A. will be officially related or how close will be the cooperation of such missionary agencies as the China Inland Mission, the Christian and Missionary Alliance and independent Christian workers in city, home and foreign fields. Their work cannot be ignored in any world program, but they are not denominational societies.

The following reports show the official action taken by some of the denominational bodies and indicate their attitude toward the Movement.

The Seventh Day Baptist general conference was to meet August 19-25th and to reach some decision on its relation to the

movement. Concerning this a further announcement will be made later.

The Northern Baptist Convention assembled in Denver last May and adopted the following resolutions in regard to the Movement:

"Resolved, That the Northern Baptist Convention, reaffirming the imperative duty of Baptists to bear full testimony to the full truth in Jesus Christ as they find it taught in the New Testament, and recognizing the right of each local church to determine its own duty without dictation or control by any outside human authority, expresses its readiness to cooperate in the Interchurch World Movement of North America on the following conditions:

"First, that we be represented in the joint survey of the home and foreign fields by members of our denomination appointed by the denomination, and while giving careful consideration to the report of such survey, we reserve unimpaired the freedom to follow our own convictions of truth and the leadings of divine Providence.

Second, that a joint campaign of information and inspiration be conducted for the promotion of stewardship.

"Third, that a simultaneous financial campaign be promoted in which each denomination shall present its own budget to its own constituency, secure its own pledges, collect the same, and administer its own program of expansion.

"Fourth, that the Baptists who are officers of the Interchurch World Movement, members of its Executive Committee and of its General Committee be selected by the Northern Baptist Convention.

Fifth, that in our cooperation with the Interchurch World Movement we act through the General Board of Promotion of the Northern Baptist Convention. It is assumed that the State Conventions will act through their respective State organizations.

Sixth, that evangelical denominational bodies only be represented in the Interchurch World Movement.

"Seventh, that the Interchurch World Movement do not promote organic union of denominations or of local churches, or the establishment of local church federations, or non-denominational churches.

"Eighth, that the literature and promotion methods of the Interchurch World Movement be not in contravention of these principles, and that we reserve the right to supplement the literature of the Movement by literature prepared by our own denomination."

This action was a compromise between those who would have been ready for unreserved and complete cooperation and a considerable number who prefer no relation to the Movement whatever. Some local experiences with nominal federation efforts had created complications and caused prejudice against the Movement. Many prefer to restrict the financial appeal to organize church activities because of a fear that the simultaneous appeal to the same persons for several distinct causes would not produce the best results. Since the Baptist churches are congregational in government, the vote of the Convention will have no more authority with the individual churches than each wishes to accord to it.

The Congregational Churches have not yet taken official action

through their National Council, but the Commission on Missions and the various home, foreign, educational and Sunday-school boards have voted to cooperate. Some changes may be made in view of the action of the Baptists and Presbyterians.

The National Baptist Convention (colored) is to meet in Newark, N. J., on September tenth and will then take final action on the subject. It is expected that the Convention will vote to cooperate with the Movement.

The Disciples of Christ have had no convention to act upon the question of participation, but the missionary boards have entered enthusiastically into the program.

The Christian Church in its quadrennial convention at Conneaut, Ohio, in April, "endorsed the purposes and aim of the Movement and pledged its hearty cooperation."

The American Friends, through the executive committee of the Five Years Meetings, expressed sympathy and unity with the Movement and the determination to cooperate fully. The details were left to a Forward Movement Committee. Other Friends boards have also expressed hearty approval.

The Lutheran Church has not yet taken definite action, as their general convention has not convened.

The Methodist Episcopal Church has heartily endorsed the Movement through the action of its various boards and Bishops, and has furnished much of the funds, the men and the machinery to inaugurate the work. They have, however, recently completed a successful campaign in which they secured pledges for about \$100,000,000 for the work of the Church, at home and abroad, in the next five years. The General Convention will not meet until 1920.

The Methodist Episcopal Church, South, has taken action through the annual meeting of the Board of Missions as follows:

"The Methodist Episcopal Church, South, has always stood for the most hearty cooperation between all evangelical churches, and we stand ready to cooperate in every practical way with those who have in hand this Movement in the interest of closer relationship between the churches of Christ in America;

"But in view of the fact that we, as a Church, have just completed our Centenary Drive, we do not see our way clear to participate in another drive for funds such as is contemplated by the Interchurch World Movement.

"However, we offer to the leaders of this Movement the benefit of our experience in organization and methods and the results of all our various surveys; and we declare our willingness to cooperate in a more extended and minute survey of religious conditions in the United States and in foreign fields, and we recommend that our secretaries be instructed to prepare for and enter

upon such cooperation in consultation with the executive committee of this Board."

The African Methodist Episcopal Church expresses sympathy with the Movement, but have not thus far taken any definite action.

The Methodist Protestant Church has not yet been able to act, as the general conference will not be held until next year. The officials of the church boards, have, however, expressed approval of the Movement and have voted to cooperate. They are in the midst of a quadrennial campaign for missions and education. The officials are opposed to organic union with other denominations.

The United Brethren in Christ have not held any meeting of the general conference, but the executive committees of the various Boards of the church have voted to cooperate in the Movement, but to what extent has not been considered.

The Moravians, through the directors of the Society for Propagating the Gospel, have heartily endorsed the Movement and expressed approval of it and willingness to cooperate, *provided* it does not involve them in preliminary budget and overhead expenses out of proportion to any financial returns which may be reasonably expected from the Moravian constituency; and provided further, that it is clearly understood that it is impossible to determine accurately Moravian responsibilities in the foreign field until it is known whether or not Moravian missions can be administered internationally as before the war.

The Protestant Episcopal Church is not able, through its Board of Missions, to cooperate with the Interchurch World Movement. The Board is, however, keenly interested and has commended the Movement to the consideration of the Bishops. An "Every Name Campaign" is now being promoted in the Church, and the resulting survey, with recommendations, will be submitted to the next general convention.

The Presbyterian Church (North) voted at the general assembly in St. Louis, last May, to commit the whole question of cooperation with the Movement to the executive commission of the assembly, with power to act within the limits of five principles, namely:

(1) That the cooperative movement, as above specified, be one of agencies of evangelical churches. (This specification rules out non-evangelical churches and non-ecclesiastical organizations.)

(2) That in the proposed cooperation, the Presbyterian Church shall function through its committee on the New Era Movement.

(3) That the cooperation shall involve the following features: (a) a common survey of the home and foreign fields; (b) a united propaganda to reach the whole Protestant Church of North America in educational and inspirational campaigns; (c) a simul-

taneous campaign to realize the budgets; (d) a full presentation to the Interchurch Movement of the Presbyterian budget for all the boards and agencies as approved by the executive commission.

(4) That the cooperation shall be upon the condition that funds raised by the Presbyterian churches and agencies shall be paid to and distributed through the regular channels of the Presbyterian Church.

(5) That no financial obligations for the administrative expenses of the Interchurch Movement shall be incurred by any of our boards or agencies without the authorization of the general assembly or its executive commission.

"There the matter rests for the present as far as the Presbyterian Church in the U. S. A. is concerned. The executive commission is thus left free to proceed to cooperation within the above-specified principles. It is also left free to do nothing, if that seems to be the wise course. The Presbyterian Church is waiting for fuller information, but desires to cooperate with every organization laboring for the coming Kingdom of Christ."

The Presbyterian Church (South) also took action, at its general assembly in May, expressing gratification and approval of the Movement, endorsed the action of the executive committee, and voted to cooperate, provided that such action would not interfere with the denominational program on foot to secure \$12,000,000 for benevolences. Plans for participation in the Movement was referred to the general assembly's stewardship committee.

The United Presbyterian Church at its General Assembly recommended:

"That the Assembly approve the full cooperation of our Church with the Interchurch World Movement in its proposed campaign, in so far as it may not interfere with the recognized missionary and financial policies and methods of the United Presbyterian Church, and on condition that a large majority of the principal denominations agree to cooperate in this Movement."

The Reformed Church in America, at its general synod in June, adopted the following resolution:

Resolved, That we set the seal of our sympathetic endorsement upon the Movement.....and that we empower the Boards of our Church and the Progress Campaign Committee to cooperate with the Interchurch Movement in so far as they can do so in harmony with their work."

This action was intended to express the sympathy of the denomination with the Movement and to give the boards liberty of action in developing their cooperation with the Movement, which would be essential to the plans already adopted by these boards. A Reformed Church Progress Campaign is now fully under way.

The Reformed Church in the United States took definite action when the Board of Foreign Missions, at its annual meeting held

last February, "gave its hearty endorsement to the plan of the Interchurch World Movement," and when the general synod endorsed the Movement last March and "offered cooperation." These two actions are interpreted to mean that the Reformed Church "regards the Interchurch World Movement as a united effort to lift to a higher plane the entire work of the Church of Christ. There seems to be a practical unanimity as to the need of such a Movement in order to carry to a successful issue the smaller movements in the several denominations." A forward movement has been authorized by the general synod with a goal of \$6,000,000 for the boards and institutions of the Church.

JAPAN AND THE KOREAN REVOLUTION

WE PUBLISH this month various statements relating to the distressing situation in Korea. Baron Goto's address delivered in New York speaks a word in behalf of the Japanese Government; a Japanese Christian viewpoint, is found in an article published in the Japanese press, and other quotations are given from missionaries and eye witnesses in Chosen. We have purposely omitted the most extreme and bitter reports and denunciations of Japan issued by Koreans connected with the Independence Movement. The evidence presented is convincing that the Japanese authorities in Korea have been cruel and inhuman in their treatment of the Korean men and women whose only crime was an earnest desire for freedom. These Koreans were unarmed and for the most part confined their riots to the shouting of "Manzai," the closing of shops, and peaceful demonstrations in the streets. It is reported that a thousand people have been killed and six thousand imprisoned.

While Korean Christians have naturally been connected with the demonstrations, as lovers of liberty and leaders in reform movements, they have counseled moderation and peaceful measures. They have been ready to suffer with courage, but have sought to prevent violence. In spite of this, the Japanese have seemed to be especially bitter against the Christians and in one instance at least are reported to have gathered the Christian men in a church, to have slain them and then set fire to the whole village.

The situation is still critical. While the active demonstrations have ceased and the most violent repressive measures of the Japanese government have been discontinued, the spirit of unrest prevails. Schools have been closed since March because teachers and pupils in many places refused to attend. Church services have been discontinued because of Japanese terrorism, and shops were only kept open under threat of the gendarmes.

The missionaries have kept aloof from the political phases of the disturbance, but as men and women with heart and conscience.

they could not stand idly by and see, without remonstrance, unarmed old men and children shot, bayoneted and clubbed, young girls and women stripped and abused by the police and every kind of indignity and abuse inflicted on the people, to whom the missionaries are devoting their lives. . They are in peculiar need of our prayers for, while they do not consider themselves in personal danger, their position is one of extraordinary difficulty.

Energetic measures have been taken by American Christians to put an end to the maltreatment of Koreans. The missionaries in Chosen have appealed to local Japanese authorities and before the Governor-General, and have sent a delegation to Japan to lay the matter before the government. In America, the Federal Council of Churches, through its "Committee on Oriental Relationships," has made representations to the Japanese ambassador at Washington and direct to Premier Hara in Tokyo. Some publicity has been given to the affair in the press, but the great mass of evidence has not yet been made public.

The chief cause of the trouble seems to be the failure of Japan to give Korea a civil government, or to put into operation a system which could win the respect and cooperation of the Koreans. The military party in Japan, which has been in control in Korea, has been characterized by the same system and ideals that have brought German militarism into disrepute. The Japanese have not Christian ideals and have ruled Koreans with an iron hand. Many of the officials in Chosen have feared and hated the Christian Church. They have not understood the Korean language, nor their ideals, and have endeavored to force upon their wards Japanese military ideals and institutions. If peace and prosperity are coming to Korea there must be a change in the Japanese policy. The Honorable Yukio Ozaki, formerly mayor of Tokyo, Minister of Education and Minister of Justice in Marquis Okuma's cabinet, has disapproved of the militaristic policy in Korea and has expressed the opinion that the time has come when "Koreans must be given a stronger voice in their government."

Word has just been received (August 21) to the effect that Japan will immediately replace the military by a civil government in Chosen, and will establish other reforms to benefit the Koreans. Among these reforms are the abolition of all distinction between Japanese and Koreans, politically, socially and otherwise. The military governor is to be replaced by a civil governor, Baron Saito, and a Director-General, Mr. Midzuno, both civilians.

The proposed reforms do not satisfy the Independence Party in Korea, who declare that nothing short of self-determination will bring peace in Chosen. The Koreans are skeptical as to the beneficent character of the changes. Friends of Japan and of Korea hope, however, that a right solution of the trouble is in sight.—*Editor.*

The Will of God for the World

A MISSIONARY BIBLE STUDY BY REV. SAMUEL M. ZWEMER, LL. D.

"Then said I, Lo I am come; in the roll of the book it is written of me I delight to do Thy will O my God"—Psalm 40: 7, 8. (Cf. Heb. 10:7).

"After this manner therefore pray ye: Our Father.....Thy will be done"—Matt. 6:10.

"The good and acceptable and perfect will of God"—Rom. 12:2.

"Making known unto us the mystery of His will according to His good pleasure which He purposed in Him unto a dispensation of the fullness of time to sum up all things in Christ.....who worketh all things after the counsel of His will"—Eph. 1:9-11.

THE NEW TESTAMENT interpretation of Psalm 40 shows that the Incarnation was the glad fulfilment of God's will.

Christ came from heaven to do the will of God (John 6:38). That will for the world, as well as for the individual, is good in its origin; acceptable in its working to those who love God, and perfect in its final result. When we know God's will for the world we also know it for ourselves. Study the use of the word *world*, for example, in the prayer of our Lord in the seventeenth chapter of John's Gospel.

The only thing that really matters for a Christian is the will of God. It is supreme. It is the only clue in the maze of circumstance. Nothing can shake the faith or zeal of the man who knows it. "He that doeth the will of God abideth forever."

We know God's will for the world:

1. By His eternal purpose to save a lost world. John 3:16.
2. By His definite command, repeated in Christ's fourfold commission. Matt. 28:19, 20; Mark 16:15; John 20:21; Acts 1:8.
3. By His gracious promises, which, like the blue-prints of the architect, show the glory of the palace that is to be. Its elevation, its four-square foundation, its many mansions, its golden beauty. God will sum up all things in Christ. Every tongue will confess Him and His glory will flood the earth. Isaiah 60: Psalm 72.
4. By His character. God's *truth* must overcome all error and burn the falsehood from the souls of men. God's *purity* can not tolerate moral sepsis in His world. God's *compassion* shows us how to look upon all human sin and sorrow and shame.
5. By His Providence. "Thy will be done on earth." If you would know God's will for the world look around at the new day that is dawning. The crisis calls for courage. The open doors beckon, the closed doors challenge. God is, unmistakably, working out His purpose for the world. Shall we fail Him?
6. By His disciples and the program before them. Paul said, "Be ye followers of me, as dear children." The glorious company of the apostles, the noble army of martyrs, the holy church, throughout all the world—what is their program? Follow after.

Japanese Statesman on Christian Missions

BY BARON SHIMPEI GOTO, TOKYO, JAPAN

From an address delivered by Baron Goto at a dinner given to him by the Presbyterian Board of Foreign Missions in New York last June.

I EMBRACE this opportunity to speak of three points regarding Christian missionary work in Japan. (1) What Christianity has done in Japan. (2) What Japan has done for Christianity, or rather our attitude towards it. (3) What I hope missionaries may do for our people.

The work of Christian missions in Japan has not been properly recognized by our public men. This is not so much from lack of appreciation on their part as from the fact that work of a religious character is necessarily wrought in silence and privacy. If full justice is impossible, we can still bear witness to such labors as were not hidden under a bushel, but have been as lights shining before men.

In no field of activity, or enterprise, have missionaries accomplished more than in that of education. At least to a layman this has been most apparent. In the early seventies when our government and people were engrossed in readjustment, both at home and in foreign relations, and you could pay but scant attention to the all important question of education, missionaries rendered inestimable service, especially in the lines then most neglected by us—the education of women and of the poor. Even after our school system was more or less perfected, they continued to make good deficiencies in our general scheme of instruction. We own, with no small sense of shame, that the country cannot satisfy all the demands for education among our own people.

Among the late Emperor's five articles of oath, which were practically the Magna Charta of new Japan, it was stated that the low, as well as the high, should have their desires satisfied, and no desire has been stronger with both than that for education. This, of course, not only means the expansion of the soul, but the less spiritual opening of careers. The government has by no means



BARON SHIMPEI GOTO

neglected its schools, but has never been able to keep pace with the growing needs. Only last spring Parliament voted some 40,000,000 yen and the Emperor gave out of his own private purse 10,000,000 yen more for the erection of higher institutions of learning. Even then the intellectual demands of young Japan cannot be adequately met. We must for some time depend upon private enterprise and upon missionary efforts to remedy the insufficiency. As to the education of women, missionaries have been pioneers in our country.

But missionary activities are in no way confined to strictly religious and educational lines. What they have done and are doing in the field of philanthropy is comparatively little known. As I have myself always been interested in public charities, I have watched with peculiar interest the development of Christian effort in this line. The many institutions connected with church organizations, started with the purpose of assisting the poor, of comforting widows and orphans, are innumerable. Their endeavor to overcome moral and physical degradation—such as prostitution on one hand and tuberculosis on the other—may well serve as an example. The Salvation Army is constantly widening its sphere of work, while the Young Men's Christian Association and Young Women's Christian Association are contributing a valuable quota to the uplifting of our youth and the amelioration of social miseries.

I am well aware that with all that Americans may have achieved in education and philanthropy, they are not satisfied unless they have at the same time brought our people to Christ. Some years ago, the Salvation Army inaugurated the slogan—"Japan for Christ," and some charged them with the desire to upset the reigning dynasty. I could but laugh at their unnecessary fear for I know that the Kingdom of God, which you Christians preach, is not to be confused with principalities and powers.

I have always in my official career shown my sympathy for Christian missions. As far as I see, there need be no conflict between Christian teaching and our nationalistic idea, as long as no attempt is made to interfere with the political regime. In fact, I am wondering whether the idea of God, as Lord of lords and King of kings, will not find more congenial acknowledgment among the subjects of monarchies than among the citizens of republics.

However that may be, you will give credit to Japan for the liberal attitude she has taken towards Christianity. If she has not welcomed a strange religion, she has not shut the door in its face. We have put no obstacle in the way of missionary progress. Having no state religion, we have put no disabilities on any form of faith. The Constitution has clearly guaranteed religious freedom. The Jesuits, who are not tolerated in many countries, have lately

been coming to Japan, and we have placed no barrier to their efforts as long as they refrain from political intrigues. A country that has in the past thousand years tolerated every sort of alien philosophy and religion, be it Buddhism, Taoism, Confucianism, still consistently goes on without meddling with individual conscience and faith. If at one time there was persecution, it was because of political danger incited by a certain profession of faith, and not on account of theological nonconformity.

About two decades ago, there was great concern expressed among missionary boards in regard to our educational laws, lest they should prove hostile to their enterprise. I believe it did not take long to convince them that there was no obstacle to Christian activity in the said laws. A similar law in Korea created similar anxiety, but this, too, disappeared in a short time. The letter of the law may sometimes sound severe. Does not the Bible itself speak of the letter and the spirit of the law, as two distinct things—the letter killing and the spirit saving? Laws and statutes are necessarily carnal, they are of the earth, earthy. Spiritual concerns are beyond the pale of their authority and they will not intrude into the sacred precincts of religion. Conversely, it will little profit a religious body to encroach upon the domain of politics. “Render unto Caesar the things which are Caesar’s.”

Ever since my arrival in America, I have heard much of so-called Korean massacres. While I have no official report on the incidents, I am most sincerely grieved to hear of any thing which may give ground for reflection on our rule of Korea. I have some comfort left in thinking that when the alleged cases of maltreatment are thoroughly examined, we shall find them as much exaggerated as were the stories of “water-cure,” which was said to have been practiced in the Philippines, but which we were afterwards relieved to hear were not so shocking as at first reported. If a degree of harshness was inflicted upon those who participated in the Korean riots, this was not intended as an anti-Christian measure. Insurrection must be punished and it makes no difference whether that insurrection is perpetrated by Christians or Buddhists or whatever religionists. As a matter of fact, a very conspicuous part in the late insurrection was played by a native quasi-religious body which is opposed to Christianity.

I do not know when the time may come that the parliaments of the nations will frame their laws in consonance with the Golden Rule, when mankind shall be ruled by the precepts of Christ. I would be among the first to hail the coming of such a time, but I regret to say I do not see any signs of its near approach. Nevertheless, I believe it must come. It hides as yet far up among the clouds or lies deep down in our breast. I wish to say that without religion it will never be fully realized, though I confess I am often be-

wildered by a list of names which may mean everything or nothing or anything—God, Truth, the Infinite, the First Cause.

Laötze says, "The Name that can be named is not the Eternal Name. The Way that can be wayed, is not the Eternal Way." Infinite wisdom is beyond the human power to comprehend. I sometimes feel that I catch sight of such a Being; for only at odd moments does He reveal Himself to the inner sight. And yet—all honest and earnest souls must at times feel the presence of such Power.

The oriental mind is vague and abstract. Christianity has been presented to us in so concrete, definite and exact a form, that it has been unacceptable to us. I have read the New Testament and I have sometimes wondered how Christianity came to assume its present form, and then I begin to doubt whether this is its final form. Christianity, like any organic body, will, under varying conditions, take forms fit for the time and place of its work. It may thus become more local in color; but the universal and the infinite can best manifest itself in the finite, definite, in order to be comprehended by beings that are themselves limited in power.

The Great Being has been speaking to us in different languages. He has been manifesting Himself to us in different forms. Shuffle off the raiment in which He is clothed by fantasy and custom of belief, will He not reveal Himself as Universal Light, as Father of all good, the Fountain of all mercy and justice—to accept whom is Life and to reject whom is Death? I shall not preach—it is not my purpose to do so. I have uttered a little of my heart to show you that I am "almost persuaded," and I know that in this respect I represent many of my compatriots. By a slight change in the interpretation and presentation of the teachings of Christ you will open a wide door for the wandering sheep, and I wish to know if Christianity, like so many other beliefs, will see some adjustments as the result of the impending world reconstruction. May the New Age thus pave a New Way for the nations of the earth to come closer in faith and hope, and, above all, in charity.

Looking towards the future, I feel justified in saying that Christianity in Japan will be in safe hands—that in the hands of Japanese disciples the teachings of Christ will not degenerate or decay, but will remain vital and potent through centuries to come. . . . It would be preposterous for me to say that the Japanese will make any improvement upon the Christianity of the West—the Christianity which you of the West have introduced to us. I am, however, quite confident that Christianity, once introduced into Japan, will never decay or decline, but will always remain a living faith.

The Emergency in Chosen

BY REV. TAKASHI SUZUKI

This is a Japanese Christian viewpoint of the disturbances in Korea, printed in the Fukuin Shimpō, May 15, 1919. Most of the facts have, however, been kept from the Japanese press.

THE DISTURBANCES will be suppressed. What cannot be suppressed is the spirit of the Chosenese, their anti-Japanese thoughts. What should be done about these thoughts and feelings? The sources of the ideas are deep and remote.

The distant causes are: (1) the historical feeling of contempt for Japan; (2) the enmity due to the *Wako* (Japanese invasion during the Ashikaga period); (3) the enmity due to the Hotaiko invasion (under Hideyoshi).

The near causes are: (1) opposition to annexation; (2) opposition to Japan's selfish imperialism; (3) political dissatisfaction; (4) financial unrest; (5) opposition to bad treatment socially; (6) disapproval of Japanese morals.

Of the above causes I consider Japanese selfish imperialism the most important. Of all bad governments, that by a Governor-General or Viceroy is considered the worst. Is it not a fact that not only in Chosen, but in China, in America, in Australia, everywhere, this selfish imperialism of Japan has as its shadow the so-called anti-Japanese sentiment? Before we hate the shadow it is necessary to look at ourselves. The ideals and principles under which Japan has gone forward are expressed in the familiar phrases, "Shed the national glory abroad;" "greatly extend our territory;" "rule the world;" and other such expressions. The result is that our neighbors have become anti-Japanese and today on all sides barriers, invited by ourselves, are being raised against us.

Chosenese are human beings. They have their national pride, their love of native land. Japanese have no monopoly of patriotism. With our shameless swagger and brandishing of "Japanism" how can we quiet their opposition? If we do not get rid of this spirit and take our stand upon conduct growing out of the love which "loves the neighbor as oneself" I do not think we can long hold our position as lord of the East.

For example, in school the blood of our youth is made to boil (with patriotic fervor) when they hear of the *Wako* invasion and the later subjugation of Chosen. But when one goes to Chosen, he finds that all this was merely sowing the seeds of hatred against Japan. This was to be expected. In the *Wako* invasion the entire coast was ravaged, the houses burnt, the people killed and their goods plundered. The Japanese were feared more than tigers.

And in the later punitive expedition the whole land was swept by fire. By this invasion, Chosen was so impoverished that she has never recovered. The Chosenese cannot but hate Japan.

And yet the educational policy of Japan has never changed, but goes on just as it was ten and twenty years ago, never getting away from this selfish imperialism. In ethical training, in history, in school readers, in school songs, the old ideals of culture in patriotism permeate the entire system. The patriotism taught is an indiscriminating, Japan-centered, materialistic patriotism which knows of the existence of Japan, but is blindly ignorant of the existence of other nations. The result is the production of a race of people which is very unsuitable for colonization abroad. In Chosen the Japanese who are there, even the women and children, know how to swagger, but they do not know love. They know how to take away, but not how to give. They put on high-spirited airs as they seem to say, "I am a Japanese. Why don't you bow down before me?" But they know nothing of the moral principle, "He that would be great among you, let him be your servant." On the contrary they seem to think that *Yamato Damashii* (Japanese spirit) must act on the principle, "He who is chief shall exercise authority," and that the Chosenese are to be suppressed and trampled upon. Consequently wherever the Chosenese go, to market or to the public offices, they find no place where they are loved by the Japanese. They always feel that they are being trodden upon, teased, made fools of and tyrannized over.

The Chosenese are opposed to the fact of annexation itself. They are also dissatisfied because the Government-General is full of imperfections. They also feel that the Japanese ought to be expelled because of the oppression of Japanese capitalists who seize their lands and keep all the profits from their exploitations. But these causes of discontent affect only part of the people. The thing which affects every Chosenese is the social mistreatment they receive. This is why the present disturbance has spread like a conflagration through the entire land. But the fundamental cause is the poison of imperialism. It is the inevitable consequence of the educational policy pursued in our schools and military institutions. Hence, any attempt at good government through the Government-General will be futile. *There must be a change in the essential character of the Japanese people.*

IMMORALITY OF JAPANESE IN CHOSEN

Next, consider the moral character of the Japanese residents in Chosen. Of course, there are not wanting among them persons of splendid character, but when we speak of the great body of them, we have not a few things to regret. The great majority of them do not fear God nor know shame. They have no ideals higher than

making money. Consequently, there are no limits to the wickedness practiced by great numbers of them in dealing with the ignorant, poor Chosenese. Even in the homeland the low standard of commercial morality is a very troublesome question, but it is intolerable that this low class supply the representatives of Japan. It is their dishonesty which has caused Americans to look down on the Japanese. For example, when Americans give orders to Chinese or Chosenese workmen under a guarantee that the goods will last three years, they do last three years. Japanese workmen, on the other hand, will accept the high price for three year goods and then run off to other parts, having supplied goods which do not last even a year, boasting withal, that they have "got ahead of the keto" (contemptuous term for "foreigners"). Merchants use false weights and measures. And since the coming of the Japanese the morals of the Chosenese have deteriorated also. Chosenese merchants recently have begun to use false weights and measures.

Coming to morality between the sexes, we can by no means say that the Chosenese are high in this regard. But certainly they are not like the Japanese, who seem to "glory in their shame." Truly the licentiousness and abandonment of our countrymen is inexpressibly deplorable. Sensuality is widespread, even in country places. There are not a few places where prostitutes number a tenth of the population. At banquets and public gatherings the conditions are shocking. They consider this one of the privileges of life in a colony. Once, when I was taking a train at a certain station, a number of people came noisily after me. On looking around, I saw a divisional chief of the local government, and a chief of police, each being carried in the arms of several prostitutes as they swayed from side to side, with their official sword dragging, reeling drunkenly to the train which finally they boarded, or rather were pushed aboard.

Such being the condition of affairs how can we secure the respect of the Chosenese? We want the Chosenese to love Japan. But have we any affection for them? Love is begotten by love, but as I said before, the Japanese do not know love. How, then, can love originate in them towards us? With the present day morality of the Japanese can we demand their respect? With neither love nor respect how can we hope that they will love Japan? Therefore, the more we think of the Chosen question the more we realize that it is a spiritual question. In other words, it is perfectly clear that what is called for is a thoroughgoing reformation in Japan's political ideals, educational policy, and in the individual character of the people of Japan. *By all means Japan must be born again.* Therefore, there is today no enterprise which compares in urgency with the work of evangelization.

Reports on the Korean Uprising

THE NEWS of the situation in Korea (Chosen) is not yet reassuring. Reports of repressive measures by the Japanese remind us too vividly of the Bryce reports on Belgium and Northern France in the early years of the war. The following extracts from a long report by the special committee of the Federal Council of the Churches of Christ in America give some of the results of their investigation. The evidence has been carefully sifted and is believed to be reliable. While names are not generally given, more than thirty British and American individuals have testified and their names are in the possession of the committee. The documents include reports, personal letters and signed affidavits of eye witnesses. The Korean Independence Movement is, no doubt, a mistake and doomed to fail, but the Japanese military policy in Korea is a still greater blunder and can bring only disaster.

The desire for self-determination and national ideals has been fostered in Korea by the ideals expressed at the Peace Conference. The movement for freedom became country-wide last March at the time of the funeral of the ex-Emperor. Propagandists include Christians, members of the reformed native cult, the Chuntokyo, and Buddhists. Students of government schools are equally involved with those of mission schools. The causes underlying the agitation appear in documents presented on May 10th to influential Japanese in Tokyo by a committee from Chosen. They are briefly as follows:

THE CAUSES

1. The desire for independence.
2. The rigors, cruelty and injustice of Japanese military administration—including the spy system, even in religious meetings, and constant show of force.
3. The Korean opposition to the apparent program of denationalization, including the exclusion of the Korean language and history from the school curricula.
4. The failure to give Koreans a share in their government either legislative or executive.
5. Discrimination against Koreans in salaries, in schools, in employment and in the courts.
6. The lack of liberty of speech, press and assembly.
7. The limited religious liberty—forbidding the teaching of religion or of the Bible in private schools, the imposition of the observance of ceremonies which are against Christian conscience, and the intimidation of Christian converts.
8. The practical prohibition of Korean travel and study abroad.
9. The appropriation of Korean crown lands by the Japanese.
10. The demoralizing influences introduced by Japanese—including licensed prostitution, the sale of morphine and cultivation of opium.

11. The forced migration of Koreans into Manchuria.
12. The exploitation of Korean forests by Japanese and the licensed monopolies which bring hardship to Koreans.

The Independence Movement was so secretly organized that neither the missionaries nor the secret police of the government knew what was going to happen, though all were conscious of the great tensity of the time. In a very few days it spread to all parts of the land, even to remote mountain valleys. The police, gendarmes and soldiers were everywhere called out to disperse the crowds and to arrest the leaders. The first day or so no very rough methods were used, but from then on, and especially out in the country districts, the most brutal methods have been employed. Men, women and children have been repeatedly kicked, beaten with fists or gun butts, bayoneted, sabred and shot, until mission hospitals and, if report be true, the government and other private hospitals, too, are filled with the wounded; Severance Hospital having cots and beds in every available space, even the hallways. Testimony gathered from these wounded is consistent that until attacked the crowds of demonstrators used no force but simply shouted for independence, and were fired upon or otherwise attacked. The barbarities have stirred all to deepest indignation and have to a certain extent terrorized the people, who were expecting merely arrest, yet they remain firm in their determination, although they are changing their method of demonstration and protest for the purpose of saving life. It is obvious, however, that if the brutal methods of repression are continued, retaliation on the part of the Koreans will inevitably be the result, even though they have no weapons.

THE FACTS REPORTED

The facts reported by the Governor General deal with an atrocity of the first magnitude, the particulars of which have reached Tokyo.

The missionaries who investigated were in a party of ten who visited several villages which had been burned by the Japanese gendarmes and soldiers, the villagers being driven out of their homes and not permitted to take with them anything whatever of value. All they owned was destroyed, and the villagers, young infants and old men and women, have been hiding in the hills, afraid to return to the site of their former homes, and without shelter, food or covering for their bodies at night.

In the course of their investigation, the searchers for facts reached one village where the little church had been destroyed by fire. The gendarmes and soldiers, marching into this village, had summoned the men of the village to attend a meeting in the church, where they were told certain orders would be read to

them. As soon as the men had been gathered together, the soldiery opened fire upon them through the open windows, after having surrounded the building. Volley after volley was poured into the gathering, until the floor was covered with moaning heaps of dead and wounded men. To complete their work, the surviving women of the village told the missionaries, the soldiery entered the building and bayoneted all the men whom the bullets had not killed, while two women, who had approached the building to learn the fate of their husbands, were likewise bayoneted and their bodies thrown among those of the men. Then kerosene was poured upon the dead and the bodies and the church building consumed by fire. When the advance guard of the investigating party reached this place, there were two bodies still left in the smoking ruins, the others having been raked out and disposed of out of sight.

March 28th, 1919, a girl,———, about 21 years of age told the following:

"I was arrested on the streets of Pyengyang, the third of March, and taken to the police station. There were many others, both men and women. They asked if we smoked, if we drank, and if we were Christians. Soon all were let out with little or no punishment, with the exception of twelve Methodist women, two Presbyterians, and one Chundokyo woman. Three of the Methodist women were Bible women. They stripped all the women naked in the presence of many men. They found nothing against me except that I had been on the street and had shouted 'Manzai.' They beat me until the perspiration stood out all over my body. They then said, 'Oh, you are hot,' and threw cold water over my naked body. My arms were pulled tight behind my back and tied. Then saying I was cold, they stuck me with the lighted end of their cigarettes. (Some were stuck with hot irons.) Some were beaten until they were unconscious. After four days we were taken to the prison. Here we were packed in a room with men and women. One day an old man was beaten until he died. One of the Bible women was right next to him. She asked to be moved, but they compelled her to watch the dead body all night. One of the Bible women not only had her hands bound, but had her feet put in stocks. They took our Bibles away and would not allow us to talk or pray. They made vile and indecent remarks to us. All this was done by the Japanese. Though there were Korean policemen in the room they took no part in the beating or in the villainess. The Japanese blaspheme the name of Christ, and asked us if there was not a man by the name of Saul who was put in prison. They asked us most of all as to what the foreigners had said, and were most vile and cruel to those who had been with the missionaries, or who had taught in the mission schools. Some of the girls were so changed that they did not look like persons."

Hon. T. Hara, Premier of the Japanese Cabinet, sent the following cable message to the Federal Council of Churches in reply to a communication from them on the subject:

"I desire to assure you that the report of abuses committed by agents of the Japanese Government in Korea has been engaging my most serious attention. I am fully prepared to look squarely at actual facts. As I have declared on various occasions, the regime of administration inaugurated in

Korea at the time of the annexation, nearly ten years ago, calls for substantial modification to meet the altered conditions of things. Ever since the formation of the present Cabinet in September last, I have been occupied in working out the scheme of needed administrative reforms in Korea. A comprehensive plan of reorganization with this object in view has already been on the tapis. For obvious reasons it has not been possible to proceed at once to its formal adoption in the presence of the disturbances which have unfortunately broken out in various parts of the peninsula.

"In view, however, of the recent improvement in the situation, the contemplated reform can now be, in my estimation, safely introduced, and will be carried into effect as soon as the legal requirements of procedure to make them definitive shall have been completed. Announcement of the plan in a more complete form shall be withheld for the present, but I trust that the fixed determination with which my colleagues and I have been endeavoring to promote the lasting welfare of our Korean kinsmen, and to insure a distinct betterment of conditions in the country will not be misunderstood or misconstrued."

The uncertainty as to the outcome of the disturbances is increased by the fact that the government of Chosen finds critics of the administration in the ranks of its own civil officials and in the Liberal parties in the Imperial Government. Investigators are not slow to criticize what they characterize as the stupid policy of the military regime, while the leading journals of Japan are to the extent of their meager information joining in a protest. The "Peninsular Magazine," a monthly published in Seoul by a Japanese but for the Koreans and in the Korean language, had its April number confiscated, further publication prohibited, and the editor arrested because it published a long editorial criticizing the Government-General's handling of the situation.

SIGNS OF HOPE IN JAPAN

Except for rumors to the effect that the student class in Japan are beginning to favor Korean liberty, there is of course no one among the Japanese who favors independence for the Koreans, though the more advanced, like Viscount Kato, have come out in favor of autonomy; but many of them feel that the military administration ought to give place to the civil in the future, and that the military administration has made a failure in its colonial policy.

It is possible that government reform may take place. A recent statement of Mr. Yamagata, the Administrator-General, is to the effect that "the agitation is deplorable, coming as it does just on the eve of government reforms." But all officials seem to agree that the present uprising must be crushed before any reforms can be instituted, while the interpellations in the Diet in regard to the Korean situation seem to be a criticism of the administration for failing to keep order in the peninsula rather than a suggestion that the underlying causes of the disturbance be discovered and removed.

Democratic tendencies are manifest in the Japanese Empire

as well as in the rest of the world, and momentous events may occur at any time. Only recently two automobile loads of Japanese rushed through the streets of Seoul, shouting "Democracy Banzai." Some sixty arrests have been made in connection with the demonstration. Many conflicting forces are at work today in Japan as well as in Korea, but unless there is some marked change in government policy or in the character of the administration, or both, mission work in Chosen faces a period of great limitation and difficulty. There are grave problems ahead. When the Administrator General returned from a trip to Tokyo in April, he made the official announcement that the "lenient" measures employed in the past would be exchanged for utmost rigor, and a new law was promulgated by the Governor General making "any disturbance of the peace with a view of effecting a change of government" an offense punishable with ten years of penal servitude. This law significantly and specifically includes foreigners in the ruling.

The ultimate effect of this movement on the Christian Church in Korea is wholly problematical. The leaders went into it with their eyes open, realizing that failure meant persecution and probably severe repression of church activity, but the Moderator of the Korean General Assembly and others say that they prayed the matter through and felt that it was God's will for them to make this attempt to secure not merely civil but real religious liberty at this particular time in the world's history, when so many small peoples are apparently to secure these blessings. It is reported that officials have stated that the Chun Do Kyo (Heavenly Way Association) is to be suppressed entirely and that the Christian Church is to be reduced to about half its present size. If the military government remains in Korea and the present movement collapses the outlook for the future is dark. If, on the other hand, in view of the obvious failure of the administration of the last nine years to conciliate the people, a civil administration and governmental reforms are introduced, while there probably would not be such an aggressive anti-Christian activity we must anticipate some restriction of Christian missions. It is evident that the most rigorous repression of demonstration is directed against Christians in those sections of the country where the Church is prominent.

The effect of the movement on mission work is equally problematical, for the government, while officially stating that they do not regard the missionaries as having any direct responsibility for this uprising, which took government and missionaries alike by surprise, seems to be making every effort in the examination of prisoners to fasten responsibility upon the missionary body. But the Koreans under examination uniformly insist that the missionaries are not connected with the movement.



A MOHAMMEDAN SCHOOL, IN NORTH AFRICA

Christianity in Tunis Past and Present

BY ARTHUR V. LILEY, TUNIS, NORTH AFRICA

Missionary of the North Africa Mission

THE Phoenicians, with their offerings to Moloch and Baal-Ammon, passed away from the Mediterranean coasts to be replaced by the Romans and their deities. Among the Romans, however, there appeared a little flock who worshipped the one true God, in the name of Jesus Christ, His Son.

There is no record as to how Christianity reached Carthage, though it is well known in church history that Perpetua, Felicitas and other martyrs sealed their testimony in blood in the amphitheatre, the ruins of which are seen today. The ruins of the churches used by the Carthaginian Christians have also recently been unearthed, and it is well known that Augustine labored at Hippo with some success, for the Kabyles became professing Christians.

In the seventh century the Moslems, led by Okba, invaded North Africa and by the sword converted the people to Islam. Thus Christianity disappeared from North Africa.

In the center of the city of Tunis the minaret of the mosque Zetouna, which towers above the bazaars and houses, is said by some to be the ancient Spanish Cathedral of St. Olive. No longer is Jesus Christ spoken of there as the Son of God, and the Sav-

ious of men; nor is the theology of the Bible taught in the college near by. To this college some 500 or 600 Moslem students come every year to study the Koran and Moslem tradition.

An Arab boy's education begins at the *koutab* or school under the direction of a *mouddab* or master. The school consists of one room situated generally near a *marabout* or saint's grave. Desks, seats and copy books are things unknown. The scholars, having left their shoes or slippers at the door, squat on a grass mat spread on the ground. After mastering the Arabic characters, the young pupil traces, with a reed pen on a piece of board smeared with a thin coating of clay, the first chapter of the Koran. He swings his body backward and forward, shouting his lesson at the top of his voice and thus commits it to memory.

One can understand what a Babel such a school is when some 20 or 30 scholars are memorizing in this way at the same time. The Koran having been committed to memory after some five or six years study, the young man goes to the *medressa* or college to study the commentaries of the Koran grammar and syntax, logic and Moslem theology. It is all a matter of memory, they are not taught to think. At the end of four or more years the young Arab, having passed his examination successfully, may become a notary, a teacher or a writer in a government office. Further studies are necessary to become a judge, *mufti* (religious leader) or a professor.

Wherever these young men go they carry with them some religious influence. It is therefore of the greatest importance to evangelize them while they are in the city; otherwise they may return to their distant homes and never come in contact with a Christian missionary again. For this reason a special work is carried on among the students in Tunis. Some of their questions are foolish and their arguments are illogical and ignorant.

When all are quietly listening to God's plan of Salvation, an Arab may suddenly shout out: "What is written on the door of heaven?" or, "Who is the father of Jesus Christ?" or again: "Who is the greatest and last of the prophets?"

In answer to the first question the Arabs say that the Moslem "witness" is written on the door of heaven: "There is no god but God and Mohammed is His prophet." I generally ask, "What is the use of knowing if there is anything written on the door of Paradise if you don't know the way there? The Bible tells us that the Lord Jesus is the way and this is more important than what is written on the door."

The Moslems deny that man is a free agent. Everything is *Mektoub* decreed. They say that God foresaw the fall of Adam and therefore ordained that he should partake of the forbidden fruit. This was necessary, they argue, in order that Adam and Eve



THREE TUNISIANS CONVERTED TO CHRISTIANITY

might come down to the earth and people it, for the Arabs say that the garden of Eden was in heaven. Thus they make God employ evil in order to carry out His purposes and say that He decrees evil in order that good may come.

Moslems reject the Bible, first because they say that the early Christians tampered with it changing its meaning, and because all its teaching is found in the Koran. They deny the Deity of Christ, His atonement and redemptive work, and give first place to Mohammed, a man who had eleven wives, and professed to have special revelations commanding him to marry Zeinab, the divorced wife of Zied, his adopted son.

Moslems have a very lax idea of sin. Lies are permissible to get one out of a difficulty; a poor man may steal in order that he may feed his family, and when a man kills his friend or companion in a fit of passion, it is declared *mektoub*, decreed.

Are there no converts to Christianity from Islam? Thank God, there are. Some converts have stood well, some are faulty and others have caused great sorrow. Our Bible depot keeper gives us much joy. One who is persecuted by his friends and is tempted by an inheritance has consequently gone back somewhat, while another has quite dishonored his profession of faith in Christ. The Gospel is being preached to all sorts and conditions of men, the educated Arab, the ignorant Sudanese; the students at the university and the illiterate workingmen, the old women and the young maidens. Who can tell what the harvest will be?

As yet only the fringe of the population of Tunis has been reached. Men willing to endure hardness as good soldiers of Christ are needed to carry the news of salvation to camps and villages. With the decline of Moslem power, which is evident on every side, there is more freedom for the proclamation of the message of the Cross. A revival is needed in the home churches to thrust out some as messengers of "good tidings" to this needy land.



THREE KABYLE MOSLEM STUDENTS IN A KORANIC SCHOOL.
The Student in the center is a daily reader of the Bible



THE FUJI SPINNING MILLS IN TOKYO, JAPAN
Ten years ago this was an open field. Today this is one of eight mills employing 20,000 people.

The Need for Christ in Japan's Factories

BY J. MERLE DAVIS, TOKYO, JAPAN

Honorary Secretary of the Young Men's Christian Association

THAT Christ is needed in the factories of Japan may be inferred from the need of Him in American and European mills. If our Western factory system with all its brutalities of overwork, under pay, child labor, and inadequate protection has flourished notwithstanding a Christian inheritance and atmosphere, we cannot be surprised at the presence of gross evils and a callous conscience in the Christless labor world of Japan.

With no adequate government legislation, with employers of labor accustomed to sacrifice the welfare of their working people to profiteering, with public opinion indifferent or ignorant of the solution of social problems, it would seem that the hope for Japanese labor lies in organizing for its own protection. However, since the heroic efforts of Katayama and his associates, twenty years ago, the combination of labor in any form has been an offense punishable by heavy penalties. Nor has the Japanese working man the protection of the franchise. He is helpless in the hands of capital, unable to utter a protest to the intolerable conditions imposed upon him, except the protest of revolution. An eloquent witness to this is the rioting of last August, when the cup of the people's wrath at the profiteering of rice brokers overflowed. At that time 8,000,000 yen worth of property and many lives were lost in the only protest left to labor at inequalities imposed upon it. The 1,460,000 Japanese property owners are today making the laws and controlling the destinies of an empire of 70,000,000 souls.

A suffrage qualification of 10 yen property tax automatically

shuts out the men upon whose shoulders the nation's prosperity is depending, from any share in self-determination.

On the other hand, along with the denial of opportunity the government is enforcing universal education. The worker may not vote, but he must learn how to read and write. Every child between six and ten is compelled to attend the primary school. The result is a higher percentage of literacy than is found in any other nation. The sources of knowledge concerning the economic, social and political status of Western labor is forced into the hands of the Japanese worker by the same paternal government which denies him any voice in regulating the conditions of his wealth-producing toil.

Like the Jewish leaders of Christ's time, modern Japanese statesmen are attempting the impossible task of bottling new wine in old wine skins. Antiquated institutions and modern thought; universal education and a restricted ballot; democratic idealism and militarism; the leaven of universal brotherhood and a narrow nationalism; individualism and ancestor and emperor worship; industrialism, with its train of social and economic problems, and feudalistic conceptions of social relationships; low economic standards of daily life and wage and increasingly high economic demands of the world's markets; the unblushing immorality of the old order overlapping upon the moral requirements of the new. The pressure toward liberal ideas, democracy, suffrage, women's rights, economic righteousness, labor unions and clean social standards is like a rising tide. No strengthening of old walls can hold it back; every sign of the times points to the fact that the old bottles are bursting.

The defeat of Germany, with the discrediting of political and economic standards which she had been following, has greatly hastened the birth pangs of this nation. Stubbornly refusing, until the very last, to admit the possibility of Germany's overthrow, the military clique of Japan has, at length, admitted that the nation, for forty years, has been putting its money on the wrong horse. This admission is not an easy experience for a proud and able people, but once made, will clear the way for sweeping changes in the national life. Christian leaders like Ebina Danjo and Kanamori Tsurin state their conviction that Japan is now to enter a period of openness to Christian truth and leadership of Christian ideals unprecented in her history. There is no question but that the triumph of Christian idealism in diplomacy and statecraft has moved this critical nation to a desire to know the sources of such ideals. One of the most far-reaching results of the world war may be the demonstration on a nation-wide scale of the practicability and power of the spirit of Christ when applied to international relationships.

For 250 fateful years Japan shut herself out from vitalizing contact with the rest of the world; while the nations of Europe and America were passing through a steady development of material, scientific and moral life, the Island Empire prided herself on a splendid isolation. Thus Japan has herself, alone, to thank for the present heavy handicap she is carrying in her race for the markets of the world. For the last half century she has been straining to overtake the long lead which her western competitors hold. That she has, in such a brief time, so nearly approximated to this apparently impossible goal, is eloquent of the intelligence



CLEANING UP AN ALLEY IN THE SLUMS OF THE INDUSTRIAL QUARTER, TOKYO

and ambition of her people. Heavily handicapped by lack of natural resources and low economic standards, she early saw that to hold a place of power among the nations, she must industrialize her life.

Today, Japan holds in her hands the material equipment of national power, but along with her factory-lined cities, her whirring mills and fleets of merchant ships have come as guests, unbidden to the feast, a whole brood of unwelcome social and industrial problems, labor questions, questions of public sanitation, public rights and morals,—problems which she never bargained for in her bid for national power; problems with which she is poorly prepared to cope in any adequate manner.

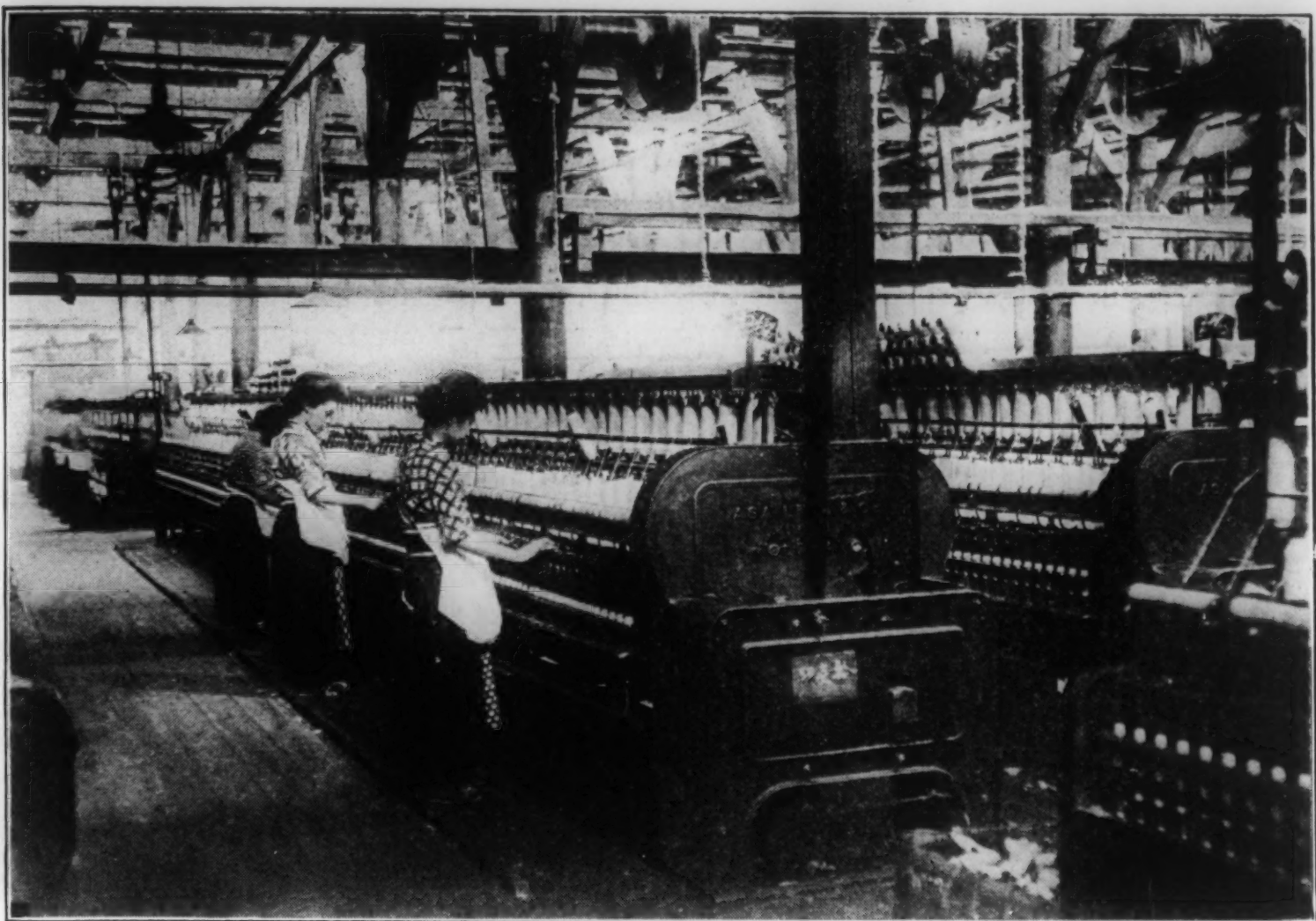
That the Christian solution, as applied to these manifold problems of the nation is the only hope for approximating to the life of her sister nations of the West is the conviction of many of Japan's best friends and an increasing number of her leaders.

Japan has been so long accepted as the land of kaleidesopic change that the transformation is supposed to be complete. However, even many leading Japanese and foreign residents are unaware of the amazing speed with which the metamorphosis is even now progressing. It is the high-powered factory, invading every city in the land, which is responsible for this latest sweeping change in the nation's life. Japan, using American and British bicycles, sewing machines, electric dynamos, locomotives, boots, cotton goods, and coal was an object of romantic interest and a valuable customer. But the romance wears off when, today, Japan not only produces her own coal, cotton goods, shoes, bicycles, electric machinery, and rolling stock, munitions, arms, leather, and glassware, but produces these and many other commodities in such volume as to step into the current of world trade as a competitor for the markets of all nations. Her vast arsenals, her great shipyards, capable of launching battleships and merchant vessels equal in tonnage and speed to any ships afloat, her whirring looms, the mighty resources of power stored in her mountains, her cheap labor and favorable position for Asiatic and Pacific trade, all means that the Japan of the tea-house girl and samisen, the lacquered screen and lotus pond, is gone, and in place of the silken-gowned, artistic gentleman there has stepped into the world lists a grimy-handed young giant, clad in grease-stained overalls, eager to measure strength with the champions of the West.

Nor can Japan turn upon the road which she has chosen. An island empire, with a density of population of 359 to the square mile, with but one-seventh of her area capable of cultivation, and her people multiplying at the rate of three-quarters of a million a year, the nation has passed the point where agriculture can support the people. With very limited natural resources, flanked on either hand by Russia and America, jealously watching for every sign of military aggression, her exit to the South Seas barred by Australia, and her immigrants turned back from the doors of Canada, Australia and the United States, Japan is increasingly thrown upon her own intensive powers of development. There is only one possible form for this development to take,—the industrial and commercial.

In entering into competition with western labor, this island people find grave conditions to overcome, many of which are common to industry the world over, but others peculiar to Japan alone. These conditions constitute a serious handicap in her bid for world trade and power and need a Christian solution.

First among these conditions peculiar to the industrialization of Japan is the phenomenal speed of her transformation from the agricultural stage. Forty-eight years ago, Japan had a mere handful of modern mills, while her foreign trade amounted to but



THE SPINNING ROOM OF THE FUJI SPINNING COMPANY, TOKYO

48,559 yen. Last year she operated over 25,000 mills, and her foreign trade totalled above two and one-half billion yen. After more than a generation of experience as a debtor nation to the West, for the last four years Japan has turned the tables upon most of her former creditors and has played the role of creditor to America, England and Russia. This bewildering speed in transforming the economic sources of her life has not given a normal period of adjustment to the new conditions of modern industrialism. Knowledge of high grade tools, the manipulation and care of intricate machines, the development of skilled mechanical traditions, the adjustment of output to the needs of the market, the assimilation, housing and welfare of the crowding workers in the cities, adequate legislation for factory life, and the adjustment of society to this new class of the population, are among the problems which require time for solution. This element of time has been omitted from Japan's industrial formula. It is not strange that the nation is baffled in seeking a solution, nor that her growing pains have sorely weakened her development.

Second: The nearness of the nation to feudalism may be named as another of the striking factors which constitutes an industrial problem peculiar to Japan. No phase of the life of this people can be correctly appraised without full recognition of the lingering influence of the feudal system. But seventy years ago

the feudal princes of Japan were living on their great fiefs like miniature kings, each surrounded by his court, by his military retainers, and by larger or smaller groups of vassals in the towns and villages, who looked to their lord as the dispenser of justice and order, and the source of their prosperity and protection. In return for these real and imaginary favors, the loyal retainer gave military service and labor upon great public works. When the central government in Yedo, fearing the growing power of Lord Date, Daimyo of Sendai, summoned him to build half a mile of a difficult section of the castle moat, this prince called 7,000 of his retainers and for four years conducted their construction of the mighty moat, now known as, 'o cha no mizu.'

Under such conditions of mutual interdependence, strikes and lockouts were as improbable as were slum sanitation or questions of minimum wage and overwork.

The influence of this paternalistic relationship of lord and man still persists in some of the old-fashioned industries, and has been slow to disappear, with the result that strikes in the past have been almost unknown. But not so with the modern factory. Here, the government has not taken the place of feudal lord. Neither has the modern mill owner accepted the responsibility of the old Daimyo employer of labor.

With the breakup of the feudal system and the entrance of Japanese labor into the open market of competitive modern industry, a most serious gap appears which neither government, employer, nor society in general has attempted to bridge. Into this unbridged chasm Japanese labor is falling, and with it the power and health and reputation of the nation is also in danger of falling, unless it is spanned by a new sense of responsibility on the part of Japanese society. Into the timbers of this crucial structure of the future, the spirit of Christ must build itself in ways to arouse a new social conscience in matters of labor, the sanctity of womanhood and child life, and the rights of the producer to a fair share of the wealth he creates.

Third: Another result of the feudal regime is that a society accustomed to receive from its superiors its orders, its care and its occupation, and having lived for centuries in deeply grooved class lines, is both helpless and indifferent when faced with the social problems of the army of modern mill hands that clamor at the city gates. Public institutions for the defective and charity organizations did not flourish in old Japan. The sick, the defective, and the indigent were, to an amazing degree, cared for by the family or relatives. While seeming to eliminate some of the most serious problems of modern society, this system placed an almost unbearable burden upon the homes of the nation and a heavy handicap upon its health and prosperity. Its practical effect has

been that the Japanese have not been trained to sense or to solve society's needs. Intolerable conditions are existing among the slums and factories of the cities which are not only unknown to great numbers of the most intelligent and progressive citizens, including Christian leaders, but even when known arouse little more than a passing comment of regret or of curious interest. In a vast majority of cases, these conditions do not stir men to remedial measures nor to a fundamental study of conditions looking toward adequate legislation or the education of the public conscience. At this point, the education of a tender conscience in matters relating to individual and public welfare, the Gospel of Christ will find in the future one of its priceless gifts to Japan.

There is probably no other class of society in Japan more open to the gospel of Christ and more in need of the new life and blessings of the gospel than the Japanese laborer. Usually from the country, the factory hand, on moving to the city, enters a class of society which has no recognized traditions or status in the eyes of the citizens. On leaving his mountain village, the influence of the ancestral shrine, and the appeal to the tutelary deity of his trade are left behind, while no god of the factory is substituted. The god of the world he now enters are steam and electricity, its faith is materialism and its shrines, shelter, untold power and wealth. The new-comer has also parted company with the social relationships that have hitherto moulded him and which have contributed to his sense of responsibility and self-respect. On entering the industrial quarters of the great city, no club or guild takes the place of the rural organizations to whose activities he has given so much of his spare time.

In this new world, with its overpowering evidences of greed and force and materialism, he easily loses his sense of accountability, his identity, his former self-respect, and sinks to the level of his benumbing environment, a mechanical atom, matching his vitality against that of the tireless machine which he tends.

Like water seeking the lower levels, the flood of factory workers from the country districts pour into the low lying slums and tenements which abound in the industrial districts. Here may be found housing conditions which give rise to a whole brood of moral, sanitary and welfare problems, which this article can only barely indicate in passing.

One such typical slum district in the famous East Side of Tokyo has been made the subject of a careful government survey. Of its eleven hundred families, 66.4% are living in one-room tenements, nine feet square and 375 of these families occupy homes which average six feet square. When it is considered that the average family in this district numbers five persons and that more than half are keeping single laborers, as "roomers", some

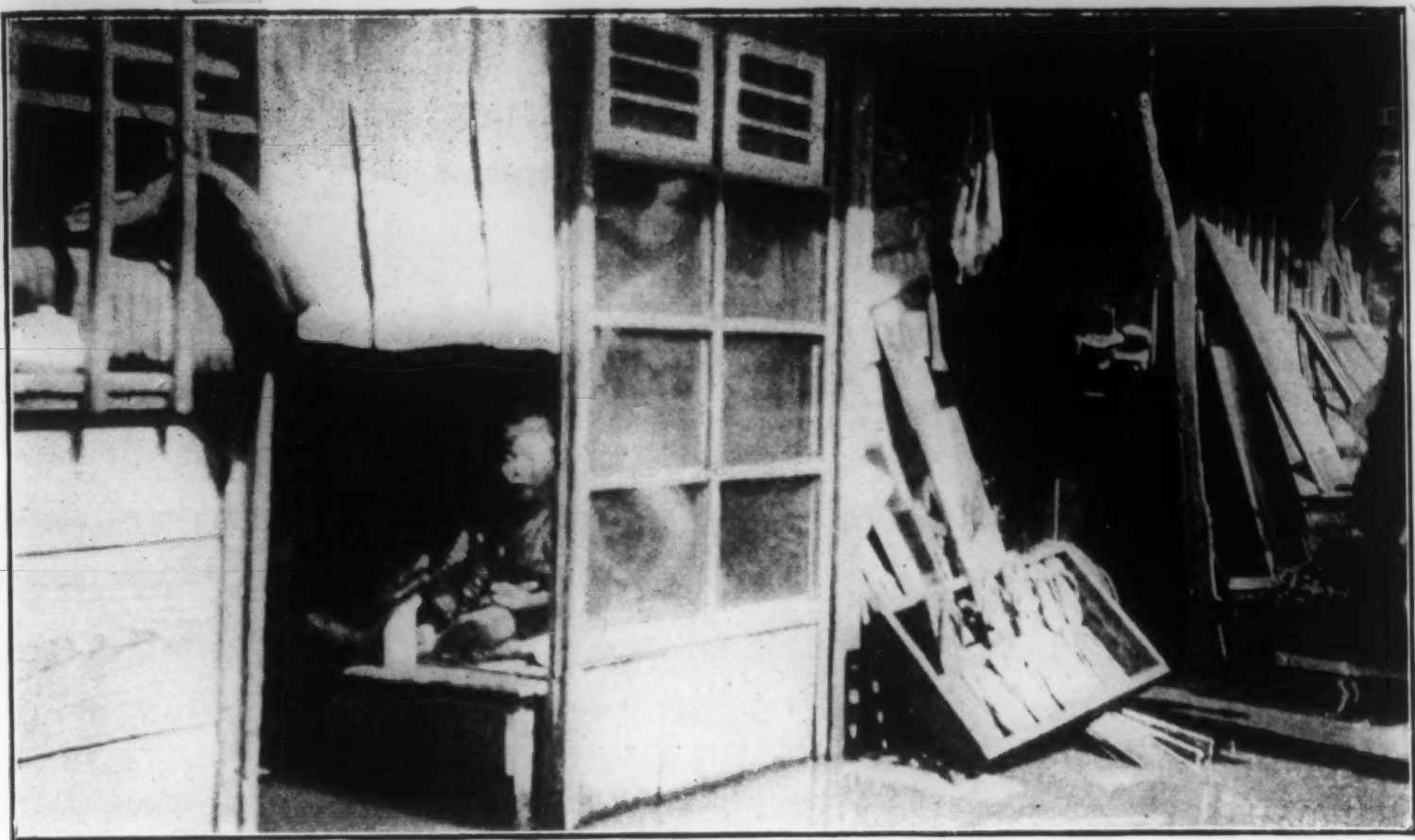
idea of the congestion may be had. Over 3,500 workers without families are boarding in this one small district. No wonder that under such housing conditions, illegitimacy thrives. Not a few of these homes maintain their identity by the efforts of the mother alone, the children each acknowledging a different father, who comes back to lodge as convenience or fancy may impel.

The fact that most of the East Side of Tokyo lies below the level of the highest tides means periodic, wide-spread inundations, which bring added misery to these wretched districts, which are practically never dry, slime standing under the thin floors, in the shallow gutters and over the surface of the alleys most of the year.

The output of crime, disease, deficiency, degeneracy, pauperism and immorality from such conditions is very large. There are nine such districts on the East Side of Tokyo, alone, and as yet, with the exception of the Salvation Army, no adequate Christian remedial institutions to bring the joy and cleansing power of the gospel.

Christ's keynote of the value of the individual man is of paramount importance for the labor world of Japan. Not the individual, but the family, the clan, the state is the unit of Japanese society. The rights of the person are negligible as compared with the larger group. A vast modern factory system, employing labor by the hundred thousand, breaks down when built upon this conception of society. It is a slow evolution for mill owners to recognize the individual worker and his welfare as the key to the welfare of his mill and of the nation. Only Christ can adequately supply this conception in the teaching that each laborer is a child of God, and, what is fully as important, the impelling motive power for applying its implications. Without such a reconstructed vision of the central value of each worker, Japan's industrial future is doomed, for she cannot continue to burn over her fields of human resources, in the prodigal fashion of the last decade, without irretrievable loss.

Japanese modern industry is unique in the phenomenal proportion of female labor employed. Some careful estimates place the proportion of women and girls as three-fifths of the total. The vast cotton and silk spinning and weaving mills are responsible alone for half a million girl employees. Thirty-four thousand are laboring in coal mines, while women and girls tend the machines of a dozen different modern industries. Three-fifths of these workers are under twenty years of age, and 10% are children between 12 and 15. These spinning and weaving industries are exacting a heavy toll from the health of the nation. It is estimated that 250,000 girls are drawn annually from country homes to the city mills, attracted by the high wages, steady employment and the lure of city life. The life in these factories is little removed from



AN AUTUMN FLOOD IN TOKYO SLUMS AFTER A HEAVY STORM

slavery. The remark of one mill manager to the writer, "We own the bodies, minds and souls of these girls," being only too true. Sold by parents for terms of from two to four years, the girls receive only 20% of their wages, the balance being sent to the parents, who are often paid a lump sum in advance for the year's toil of the daughter. Seventy per cent of these women workers live in dormitories within the factory compound, never leaving the premises save two or three afternoons a month and then in charge of a foreman or attendant. This forethought on the part of the management is not for the protection of the girls, but to keep them from running away, as considerable numbers do at their first opportunity.

Work in the large city mills lasts from twelve to fourteen hours, but in many of the more remote provincial factories, fifteen, sixteen and even seventeen hours per day at the looms is not infrequently exacted.

Night work, prohibited by law, is still common in not a few factories and makes serious inroads upon health. In mills where night work is the rule, the women on the day and night shifts are often obliged to share the same bed, which is neither aired nor dusted, as the weary night worker takes the place of the girl who rises for the day shift. Such conditions, naturally, greatly accelerate the national predilection towards tuberculosis.

Few can long stand the strain, the monotony, the ceaseless roar of the looms and the unsanitary surroundings for more than a year. A turn-over of sixty-six percent each year and an estimated

sickroll wastage among those returning home of from 10 to 15 per cent are facts more eloquent than words of, not only the economic loss, but the price in human health and vitality which the nations is paying for its factory output.

Japan's factories differ widely in the attention paid by the management to the moral and social welfare of their employees. The best mills, like the Kanegafuchi and the Fuji companies, each employing over twenty thousand hands, take pride in their care for the health and the moral and recreational life of the girls in their employ. These mills are justly the pride of the country and are frequently shown to foreign visitors. Not so with the mills of the country towns. These remote centers, far removed from the government inspector's eye and run on old-fashioned principles are occasionally centers of frightful physical and moral evils, overseers and wardens holding the girls in virtual moral slavery, even compelling the day hands to act as public prostitutes at night. One expert in factory conditions states that it is not uncommon for one-half of the girls in a mill to lose their virtue within the first year of their employ. It is in the sad lives of these toiling daughters of Christless Japan that the blessings of the Gospel are needed more than among any one class of the people today.

The future of Japan as a great power is, as never before, depending upon the integrity and the efficiency of her working classes. Why is it that Japanese-made goods so often do not meet the requirements of western markets? Why do American firms reject certain Japanese products, and make from Japanese raw material and Japanese patterns their own goods? Why has Japan already lost so many of the markets gained during the early years of the war? The answer is not difficult to one who knows the status of Japanese labor. This nation can no more hope to win in the world race for markets, on the basis of underfed, overworked, immoral and helpless factory hands than she can hold back the tides which wash her shores. A mediaeval conception of exploited humanity, colored with the fatalism of Eastern philosophy can never stand before the highly organized, individualized ranks of Western labor, bulwarked with democracy and the concept of life's values which Christ has given to the Anglo-Saxon nations.

The Christ who bears burdens, who brings hope to colorless lives, who cleans up homes and neighborhoods, who cares for the health and joys of little children, who takes a vital interest in the status of labor and who stands for the rights of sanctity of womanhood will profoundly affect the Japanese labor world. Such an interpretation of Christ will equally move all classes of society, for by such activities, alone, will the Japanese nation adequately begin to understand the meaning of Christianity.



ONE OF THE KONDA HUTS ATTACKED AT KARONGA

An African Autobiography

A Fragment by Daniel Uhlane, a Christian Convert

PRESENTED BY REV. DONALD FRASER, NYASALAND

Missionary of the United Free Church of Scotland, Livingstonia Mission

Chapter II—First Contact with the White Men

When the Europeans came to the country I was still a lad. They called me to work in their house, and I washed the dishes, and made the beds, and stood by them when they ate. Dr. Elmslie was my master.

I began also to learn to read the primer. But in those days it was difficult to learn, for the chiefs would not allow the people to be taught. So men wondered that I should stay with the Europeans. They said, "You are foolish to live with strange people. Those are fish out of the Lake. They are not men like us."

And they asked me at home, "Do the white people sleep as we do? Have they habits like ours? Their clothes fill us with wonder."

So they plied me with questions. But to me the most awful thing was when the Europeans prayed. I was amazed to see them speak alone as to themselves. Among us it was a forbidden thing to speak to oneself. We said such an one was a sorcerer. So I trembled when they prayed, for I thought, "See there is no other one in this secret place. They are talking to themselves."

At last my fear took so great a hold of me I could stay no longer. I went to Dr. Elmslie and asked to be allowed to return to my own village. The doctor refused, and his wife said:

"We love to have you here. I do not wish you to go away." I plead to be allowed to go for a little while, but she answered, "I would love to teach you until you can read a book just as well as I can."

But at these words I was more terrified than ever, for I thought, "She wants me to be like herself, and to talk alone. Then every one will fear me, for I shall be reckoned a sorcerer."

I agreed to stay, but only with the intention of running away, as soon as an opportunity occurred. I saw now that the doctor and his wife were keen to teach me. They used to ask me in the evening to pray along with them. But when they prayed, I took care not to.

My fear only grew, for I dreaded that my companions in the village should hear that I prayed along with the Europeans, and that I should be labeled a sorcerer. So one day I asked to go home, promising to return quickly. This was agreed to, but they said, "Come back in the evening."

I answered that I would, but I was as sly as the owl when it talked round the bat.

The doctor and his wife, however, would not do without me. When they saw that I did not return, they sent to my uncle, and asked him to send me back. This he did, saying that the white man was anxious for me to work in his house.

At this time the other chiefs separated themselves from our Moho villages. They said:

"The Moho people invited the white men in. Now they are demanding their children. Wait a bit, when the Europeans return to their own country they will carry away these Moho children. Then the fathers will come to us and say, 'See, they have carried away our children.' But we will answer, 'Whose blame is it? You invited them into the country.'"

But the missionaries grew bolder and taught openly. A little class met on the verandah of their house. There were six of us in it. Our teacher was Mr. MacIntyre. He had only the stump of a first finger. When he began to teach, he said, "What is this?" pointing to a letter of the alphabet. But seeing his little stump of a finger, I burst out laughing. He rose angrily to thrash me,



TUMBUKA SPIRIT TEMPLES INTO WHICH OFFERINGS OF MEAL OR BEER WERE PUT

but I jumped aside, ran into a house, and turned the key in the lock. Dr. Elmslie was called, and he rebuked me, saying, "You must not do this again, but try to learn all your teacher tells. Some day you will receive good things, and then you will be glad you listened."

Now when I heard this, I said to myself, "What good things are these he talks about? Is it sugar?" He says, "When you understand you will eat good things."

So I went back to my fellows, and said to them:

"The European has told me not to laugh when I am being taught, for when I understand, he will give me good things, I think he means sugar, the white man's beer. I know how sweet it is, for I have tasted it when I was washing the dishes."

We all agreed to learn diligently. But the doctor was talking of the everlasting good. Alas! We were so blind that we feared without cause, and wished to grow up in our ignorance.

Many days, however, had not passed when the chief closed down our school, saying that he did not wish his people to become cowards, and useless for war.

Now William Koyi (Mtusane was his native name) in his public teaching had said:

"Bangoni, listen to my words. Give over war, and what you seek, we shall help you to find. Live in peace, and God will be with you, and you will be His people. Once I was such as you, but now I belong to God."

But the Ngoni had answered, "If a man calls the people together, is he to talk to them, and receive no answer? Let us speak."

Then up rose the orator Nkwelula, and spoke thus, "Yes, we have heard. Some of the words are good, but you say that God forbids us to war. There you lie. Whom are the people to fear? When were the Ngoni ever defeated? You speak of the things we desire, where are they to come from? Listen, lads, Mtusane lies when he says that God does not approve of war. In our wars we worship God. If he allows us, we destroy a stockade, and take cattle and goats; if He forbids, we are unable to enter the stockade. But when He approves great is our fame among people. So when Mtusane speaks of war, he lies. But all he has said about adultery, and lying, and theft is true. For we know that if a man is a thief, or adulterer, he will be killed when he goes to fight. There he speaks the truth, but as for war, he lies."

Nevertheless, we went on learning, for we had already been ostracized, and there was no place in the tribe for us. We were derisively called "The Bricks," for we were helping to build the European's house. When we went to join in the dances of the people, they cried, "Clear out. We don't want to see the white man's folk. If we allow them, they will draw us also to be with them."

One of our number was bold enough to join them openly in the dance, and shortly afterwards he was killed on the path. This frightened the children, and none of them would come to be taught. When we attempted to enquire into the murder of our friend, the people jeered at us, and said:

"Consult your books, and your white men. They should be able to tell you who killed your friend. We won't."

One day shortly after this I was in the white man's house setting out the table, and the doctor was lying in bed very ill. Suddenly I heard a rush of people outside, and women fleeing to Njuyu hill. They cried out that a war party was on its way to kill the Europeans and the people of Moho who had befriended them. I roused the doctor, and though he was very ill, he went out, and climbing an ant-hill, he looked through his glasses. In the distance he saw a regiment on the march. It was not making for the mission house, but for another village of Moho, where it seized the cattle and goats, and then returned to Ekwendeni, whence it had come.

(To be continued)

Forty-Five Years After Martyrdom

BY REV. ALFRED C. WRIGHT, GUADALAJARA, MEXICO

IN 1872, following up the splendid opening made by Miss Melinda Rankin of the American and Foreign Christian Union, missionaries were sent to Guadalajara, Mexico, and in spite of the bitterest opposition of the Roman Catholics, converts were gained and groups of evangelical believers were established in many different points in the surrounding country, which is one of the most thickly inhabited agricultural regions of the Republic.

Early in 1874, one of the missionaries of the American Board, Rev. John L. Stephens, went from Guadalajara to Ahualulco, where a small group received him cordially. He rented a house on the central plaza for services and for a night school, and was rapidly gaining the sympathy and the active cooperation of a considerable number of the people.

The parish priest, however, was aroused by his success, openly denounced him from the pulpit, forbade his own flock to have any dealings with the Protestants, and burned in the plaza such Bibles and evangelical literature as he could lay hands upon. Not satisfied with these measures, he incited the people to more definite action. Getting together a mob of the most fanatical and ignorant, after furnishing them freely with intoxicating liquor, he sent them out at midnight to attack the house of the missionary.

Aroused by the stoning of his door and by the shouts of the mob, with his Bible in his hand, Mr. Stephens climbed to the roof, together with the Mexicans who were with him in the house. The door was soon broken down and the mob rushed in. Others had gained entrance from the back, and among them were several of the town guards dressed in uniform. Stephens, thinking that these would protect him, climbed down and appealed to them, but was felled by the stroke of a *machete*, and was horribly cut to pieces by the infuriated mob.

Later his Mexican helper, Jesús Islas, was found and murdered; and a blind boy, who had been the innocent recipient of kind attentions from Stephens, was brutally killed. The priest who instigated the crime escaped, but the government arrested three hundred of the mob and retained one hundred of them for formal trial, of whom twenty were convicted. About eight were executed and the rest were sentenced to imprisonment for life.

This was forty-five years ago. Has Mexico changed in these years?

On March 2, 1919, the anniversary of the martyrdom of Stephens, the missionaries at Guadalajara were invited by the

* From the *Missionary Herald*.

church at Ahualulco to attend a commemorative service such as is held each year on this date. The house in which the crime was perpetrated was secured for mission premises soon after the scene described, the owner contributing about half of its value for that purpose. A congregation was soon formed, first under the American Board, subsequently transferred to the Methodist Episcopal Church South, and has just been turned over again to the American Board, in accordance with the new cooperative plan of mission work now being inaugurated in Mexico.

While the carnival which precedes Lent was at its height, with services crowding the great church to its capacity and with hundreds of adherents, chiefly pure Indians, kneeling in the open court and out to the middle of the street; although many devotees had taken advantage of the open booths on the plaza, devoted to the sale of liquor, to get drunk; and although they promenaded the plaza in front of the evangelical church with bands of music and songs, yet not a word offensive to the Protestants was heard.

The church proper was not used on this occasion, as it was not a strictly religious service, though held on Sunday night. But the extensive corridor at one side was draped with evergreen, a large picture of the martyred Stephens was surrounded with wreaths, a platform for speakers was arranged at one side, and an orchestra of five pieces was employed to provide the music. A vivid description of the events leading up to the assassination and of the event itself was read, and there followed an address by the director of the public schools, not an evangelical, but a warm sympathizer, recitations, and music by the orchestra.

The influence of evangelical Christianity in that place may be judged from the fact that two of the most highly esteemed of the public school teachers are graduates of our Instituto Colón, and the director of schools and his wife were educated under evangelical influences. A former student of the Colegio Internacional is employed in the office of the tax collector; and two other graduates of Instituto Colón and of a training school for nurses at San Antonio, Texas, are considered the best medical authorities of the place, and are busy constantly with patients from all classes of society.

These two trained nurses have offered their services to the mission, free, for two hours daily, to direct a clinic and dispensary in a room now being built as an addition to the mission property. The poor will be treated free of charge and medicines will be provided at cost to those needing such aid, while religious instruction will be given to all who apply there for treatment. It is proposed to name the room "*Sala de Curaciones Stephens*," in memory of the first martyr of evangelical Christianity in Mexico.

An Appeal from Russia

ARCHBISHOP PLATON, the senior surviving Bishop of the Russian Church and the Metropolitan of Kherson and Odessa, who spent seven years of his life in America, has now come over from Russia to ask help for his people against the Bolshevism that has brought ruin to Church and State. While Archbishop Platon is asking help for his own Church, and has never been sympathetic to the evangelical Christian work in Russia, it is of real interest to read his plea; and the plight of the Russian Church should lead to prayer that through this affliction the Church may come to true spiritual life. The Russian Church is today the strongest organized force against Bolshevism, infidelity, anarchy, immorality, and the attendant evils so rife in Russia. The awful sufferings of the Jews at the hands of Russian churchmen in past days are now being visited on the Church, whose buildings are destroyed and whose priests and people are persecuted. Synagogues are spared in regions where the Bolsheviki are in power.

ARCHBISHOP PLATON'S APPEAL

The wrath of God, justly directed against us, continues to be poured forth on Russia. The exceeding great distress of the Christian Russian nation has reached its climax. The Russian people, numbering over two hundred million souls, is perishing. No human power or words can describe the affliction and horrors of the Russian tragedy of today. The history of the world has nothing on record to compare with it. The faith of a most religious people has been humiliated, derided, profaned. One half of the educated class, small at best, have been massacred. Russian women, of the type described by Pushkin, Turgeneff and other masters of Russian literature, have been violated and dishonored. Children have been mercilessly butchered. The machinery of government has been destroyed. Agriculture and industry have been deranged. The finances of the country have been completely exhausted.

I pray you to support and succor a great nation, even if you cannot save it from destruction. Help it by your prayers to God on behalf of the most unhappy of countries. . . . Prevail upon your fellow-countrymen to help an unfortunate people, who have fallen into the hands of thieves (Luke x, 15). Call upon your charitable societies and organizations speedily to assist the Russian people. Persuade your women to help by their sympathy, to dry the bitter tears of Russian mothers, sisters and daughters, who have been cruelly violated by monsters from hell in the shape of human beings

To the calamities of the Russian people already enumerated, still another is now being added—the most awful of all—HUNGER. The most fertile of lands, the erstwhile granary of the world, has been turned into a land of famine under the rule of the Bolsheviki. People are dying from exhaustion. Epidemics are raging. There are no medicines.

It is not possible that Russia's present downfall represents the end of

her history. Russia will yet play a great part in the activities of the world. Only let her *fulfil* her historic part as your friend and ally, let her not desert to the camp of your enemies, for she has only yielded to necessity and does not accept her present fate as final. . . .

Russia is now an enormous prison, shut off from the whole world by a broad and lofty wall. More than two hundred million people are immured within that prison—people who are, as you know, kind-hearted, simple, politically youthful and inexperienced in the negative qualities of world politics; a nation deceived, a nation wilfully and deliberately poisoned and drugged. In this prison they are being tortured, racked and tormented.

Why do your nurses and men workers now not hasten to Russia, the land where torture, torment, suffering and death have been legalized under fine-sounding, socialistic and communistic phrases? The only reply to that question, which I can imagine, is that you are not acquainted with the actual conditions prevailing in Russia. Continue and enlarge at all costs the splendid work accomplished by your Young Men's Christian Association on behalf of our suffering prisoners and also on behalf of our soldiers and other young men.

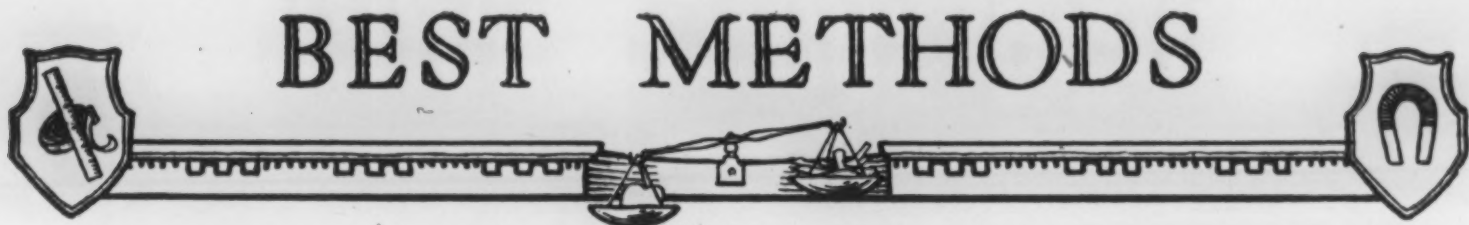
The Russians are critically ill, but they are not yet beyond the hope of recovery. Russia's sickness is severe, but it is not deep-rooted. Bolshevism was imported into Russia. The first to be inflicted with Bolshevism were those Russians who had severed their connection with their native land, who were imbued with the most violent anger towards their native land, for various reasons. Bolshevism captivated the youth of Russia, especially those who were at the front during the last stages of Russia's participation in the great war. Bolshevism also won the sympathies of a section of our unorganized industrial workers, and of a certain proportion of our peasantry, who certainly had just cause to complain of their unenviable lot. These, however, represent only a small percentage of Russia's inhabitants, who number more than two hundred million souls. The overwhelming majority of native born Russians are terrorized, or are simply holding their peace for the present. They are disgusted with the reign of terror which has been set up in Russia, and under which the whole land is groaning. . . .

The Russian people are not yet organically infected. They are in the throes of a violent fever; they are burning and shivering in its paroxysms, but they will speedily recover, if only their faithful Allies will help them. Help and save the unhappy Russians, who, although humiliated, despised and dishonored, are verily great and fine, even in their ruin. . . .

Sooner or later, Russia will rise again, but she will never forget it if America abandons her in her hour of grievous suffering. In like manner she will never forget it if America helps her.

This stirring plea is wholly for physical help. Russia needs relief for body and soul, and the only power that will *save* Russia is the spiritual help which thus far the authorities of the Russian Church have refused to receive from the Christian forces of America and England. The Russian Church is being aroused because of their intense physical and political distress. This may, perchance, be the means of awakening in them the sense of their spiritual need.

BEST METHODS



EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA
Chairman of the Committee on Methods of Work of the Federation of Women's
Foreign Mission Boards

GLEANINGS FROM THE SUMMER CONFERENCES

Never did any other year have so many Summer Conferences so largely attended as has 1919. From one conference alone two hundred registration fees had to be returned because there was no more room. The REVIEW is glad to pass on some choice things from some of the conferences, which will be suggestive to leaders of smaller conferences and to the local churches.

FIRST AND LAST, PRAYER

ONE strong feature of the seven conferences conducted by the Inter church World Movement was the spiritual emphasis, directed by Mr. W. E. Doughty, Associate General Secretary. Weeks before the conference date each leader received a card giving a call to prayer for the conferences. As each delegate registered, a call to prayer was mailed with the registration card. There was a daily period of intercession in each conference which was spent not in talking about prayer but in praying. Little groups kept Morning Watch on the heights of the Blue Ridge Mountains in North Carolina, on hillside and by the lake at Silver Bay, New York, down on the beach at Ocean Park, Maine, on the mountain peaks at Estes Park, Colorado, by Lake Geneva, in Wisconsin, and in the beauties of the early morning in Asilomar, California and Seabeck, Washington. To each delegate at all of these conferences, at the last session a card was handed for "The Homeward Way." The card gave a beautiful poem of consecration together with an outline of prayer for the homeward journey.

POSTERS AND CHARTS

Among the most attractive posters and charts seen during the summer were those made by Mrs. Horace M. Hill and displayed first at the Minnesota School of Missions. The

auditorium in which the meetings were held and the assembly room in which meals were served had their walls transformed by charts which spoke striking and eloquent messages. These charts may be secured for use at other conferences from Mrs. Horace M. Hill. The sets of posters issued by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions have been in convincing evidence at all the conferences. These may be obtained at fifty cents a set from denominational boards.

One poster which attracted much attention was home made and called to the study of the text book "A Crusade of Compassion." On a large sheet of card board was pasted a picture of an ambulance and a Red Cross nurse. Underneath were printed the words, "After Red Cross and War Work—What? The Crusade of Compassion," followed by an announcement of a study class and an invitation to join.

The Christian Americanization Charts made by Miss Brenda Mehlhouse utilized in a very clever and effective way the patriotic emblems and border effects obtained from rolls of crepe paper. A roll of crepe paper, a jar of paste, some striking fact from "Christian Americanization" together with a little ingenuity will give atmosphere as well as information to any meeting.

HUMANIZING THE AUTHOR

"Belle J. Allen, M. D., author" looked like a star from another world to the girls in a summer conference. The "M. D." was enough to command respect. The "author" added a bit of awe, as they gazed at the text book "A Crusade of Compassion," and the years of service in Japan and India put her on a pinnacle that seemed absolutely unapproachable. Then there was a fore finger missing from one hand which added the last touch of mystery and reverence. There were various rumors afloat about that finger. Some said that it had become infected during an operation that saved the life of a Hindu widow. Some suggested one form of sacrificial service and some another to account for it. One even dared to go so far as to say that it had been bitten off in a thrilling missionary adventure with a tiger in the jungle.

Meanwhile the distinguished author walked apart and the girls regarded her with awe—until she was humanized by a daring friend who had inside information on her pre-missionary proclivities.

"Once upon a time" said she "there was a little girl whose name was Belle. Her hair was as straight as is the path the needle doth point to the Pole. With longing eyes she looked at the beautiful curls which clustered about the heads of some of her companions while her own locks hung limp and straight. That was before the day of electric curlers and magic waves, so Belle sat her down and sighed. Then one by one she saw certain of her school mates whose hair was wont to be straight as her own appear with glorious ringlets. She was told that these wonderful curls were achieved by winding the hair around strips of tin which might be procured at the tin shop near by. At last Belle saw her dream about to be realized. Dazzling visions of herself with bewitching curls, rose before her. To

that tin shop she sped with eager feet. No one being in charge to wait on her, she lifted the knife to cut off the strip of tin and cut off her finger instead.

"It's all over now. Her recovery was rapid, both from the amputation and from the infatuation for curls. If she had been successful who knows what might have happened to her. Failing in her effort she turned her attention from curls to weightier matters with such eminent success that 'Belle' became the lady to whom I now have the pleasure of introducing you, Dr. Belle J. Allen the distinguished author of our text book 'A Crusade of Compassion.'"

It was a bit disappointing to have to give up the rumors of the noble sacrifice of that finger on the altar of missionary service and quite a descent from the thrill of the tiger in the jungle to the shudder of the knife in the tin shop, but the restraint was gone and the girls of the conference, flocked eagerly and understandingly around its humanized author.

A MOHAMMEDAN INCIDENT

At the Silver Bay Missionary Education Conference the crowds were gathering for the evening pageant. They were reluctant to leave the beauty of the outdoors till the signal should call within. In such a still moment the figure of a Mohammedan mullah appeared in the tower of the auditorium and from the wide opening in the belfry intoned the monotonous call to prayer, "La allaha—illa—'llahu, Mohammed Rasulu?—Alah—with each cadence raising the pitch or lowering it, as the custom is. Just as this white turbaned mullah appeared aloft, four turbaned Mohammedans were seen strolling across the lawn below. At the call to prayer these four immediately spread their prayer rugs, and, one in front, three in a row behind, all facing towards Mecca went thrice through the prayers and genuflections

appointed for a pious devotee of Islam.

The demonstration caught the eye, the ear and the imagination and will scarcely be forgotten by any. The mullah was Prof. John Clarke Archer of Yale, recently returned from several months service in Mesopotamia where such scenes, save for the stretch of green grass, might have been fairly duplicated. One of the four devotees was evidently a Chinese Mohammedan, from his dress. As for the others, truth to tell, costumes, turbans and prayer rugs were satisfactorily improvised from the bedrooms. Why should we not honor the beholders by asking something of their imaginations? A suggestion will do for costume—a towel, a tablecloth, a piece of carpet. The result was such an unhurried, careful imitation; and three times repeated, as permitted of particular observation by the hundreds of beholders. If part of missionary education is to give our people to understand how others live, such a scene has real value.

MILES B. FISHER.

HOME MISSIONS AT NORTHFIELD

By Alma Noble

Christian Americanization was of course the keynote. It was stressed and it was visualized in many ways and from many angles.

* "The new Democracy," a very effective yet simple pageant was given on the lawn of the Northfield Hotel one afternoon and should be given in every church this year. For detailed information about the pageant apply to Miss May Huston, Ford Building, Boston, Mass.

Then there were the stereopticon lectures. The one prepared by the Interchurch World Movement presented most convincingly the call for united advance in Christian Americanization, closing with "O beautiful for spacious skies," superbly illustrated. Apply to the Inter church

World Movement, 111 Fifth Ave., "Picture Department" for information about securing these slides.

On the last night of the conference a beautiful exercise was given by the choir. The girls marched in Processional, two by two, then separated making an aisle the length of the auditorium through which marched a second group bearing the flags of the nations, as they ascended to the choir seats, those bearing the flags stood in a row. When the notes of the "Star Spangled Banner" were struck, above them was unfurled a beautiful American flag held by two girls. Then the music changed to "The Son of God goes forth to war," and above all the flags was uplifted a beautiful white cross, as the voices of the girls sang "Who follows in His Train," The exercise was both impressive and inspiring and can easily be adapted to a program for a local church.

Another good suggestion was an impersonation of that familiar little poem, "The Madonna of the Curb," having one girl to recite the poem while a smaller girl with a little child in her arms sat on an improvised curb. The poem may be secured from the denominational literature headquarters.

Other material for effective impersonation may be had from "Helping the Helpless in New York," (published by Revell Co.). "The Happiest Plan" is a pretty little play gotten out by the Baptist Board for Young Women. Ruth's Donation Party, published by the Missionary Education Movement is charming for children.

The conference abounded in practical suggestions for the expression of friendliness and neighborliness toward the hosts of new Americans, with Christianity as the center and source of all activities. Pageants and programs had a place in making an impression, but the impulses thus stirred were not allowed to go into cold storage.

They were followed up by prac-

* Published by the Council of Women for Home Missions, 156 Fifth Ave., New York.

tical plans for actual work in Christian Americanization.

REACHING THE UNREGISTERED

At the Minnesota School of Missions the influence was widely extended by two mass meetings for young women held, one in St. Paul, the other in Minneapolis during the summer school dates and addressed by two of their speakers. Hundreds of young women who were not in regular attendance at the school were reached with the missionary message in this way.

Mrs. A. G. Moody very effectively extended the influence of the Northfield Conference by sending invitations to the presidents of missionary societies of her own and ten adjoining counties to come to Northfield for an all day picnic on one of the conference days. In the morning a special session was held. In the afternoon there were talks by missionaries and conference speakers. Many leaders can reach a much larger circle by taking thought on these two suggestions in planning meetings.

CLASS HYMNS

One new feature at a half dozen or more of the Conferences was the singing of the hymns written by Laura Scherer Copenhaver, especially for use in connection with the study of two of the text books.

Each day after the study of the text books the hymns were sung more earnestly. These hymns—"A Crusade of Compassion Hymn" and "A Hymn of Christian Americanization" may be had from Literature Headquarters, 844 Drexel Bldg, Philadelphia, Pa. at one cent a copy or ten cents a dozen. They may become a worth while part of classes large or small.

THE EYES OF ASIA

The stories of Kipling, gathered in book form under this title, suggested a timely demonstration to appeal to eye-gate and to illustrate the fruitage of the war as regards missions.

There could hardly be conceived a more opportune year than 1919 to demonstrate the value of all civilizing influences in the missionary enterprise. Soldiers from India to the number of 1,250,000; coolie laborers from China, 200,000 strong, looked upon new and strange sights in France. Through their eyes Asia must catch a new vision of social life, of industries, of education, of womanhood, of the western religion,—Christianity. To truthfully portray the letters dictated to nurses, doctors and chaplains by the men to their families back home; to give us glimpses of the home circles in many a village listening with wonderment to the strange tales of returned men—this is Kipling's purpose in his graphic sketches—using his suggestive descriptions in two scenes, and other information for the third, the following presentation was effectively produced.

SCENE I

Hospital in England. A Sikh soldier, wounded in France, convalescing, is moved to "let off the fumes of my heart" to his farmer brother in Kashmir. A doctor writes for him, a nurse is in attendance. The themes which fill the man's mind "as a buffalo is full of water," range from agriculture to religion. He directs that the elders of his village be told all his thoughts.

SCENE II

An Afghan village just over the Indian border. A family receive and take counsel over a letter from a son in "Franceville." It is serious for it bears upon the education and marriage of his thirteen-year old sister, Kamala. He begs that her betrothal be delayed and that she be sent over the border to the mission school, for he has seen that girls too can "read and write and cast accounts."

SCENE III

A village in China. Ding Wong

returns limping, "a mere trifle," for he brings wonderful news to his grandmother, mother, wife and neighbors, with gifts also. He has discovered that the secret of greatness in western nations is the Book and he has learned in the camp school to read it. He is determined to realize two ideals—that of his wife reading to him as his nurse read in France, and that of all the village knowing the Book and its God.

The demonstration can be obtained in the Fall at the headquarters of the various Boards under the title given above.

MRS. C. H. DANIELS.

HANGING A SIGN

Everyone is looking for forceful ways of presenting "The Crusade of Compassion" with its call for Christian doctors and nurses. At a number of conferences a simple dramatic given after one rehearsal made an appeal not soon to be forgotten.

It is entitled "Hanging A Sign" and presents a young American doctor with her diploma and her professional sign in hand looking for the best place to hang it. Bids are entered by the various non-Christian nations that her sign be hung in their lands. Some of the facts of the text book are used to advantage. It closes with an appeal from the Women of the East to the Women of the West which at Northfield was given by Mrs. Emrich of Turkey in a way never to be forgotten by those who heard it.

The presentation requires only about fifteen minutes and it could be given at the beginning or the close of a program. It might be given effectively at a meeting of doctors or nurses, a student meeting, or at any local meeting.*

UNFURLING A SERVICE FLAG

One of the most impressive moments of the Northfield Foreign Missions Conference was when the

* Copies may be had for 10 cents from Literature Headquarters, 844 Drexel Building, Philadelphia, Pa.

Northfield Service Flag was presented. Standing out from its background of red below the arms, and blue above was a large white cross. On the red ground there were one hundred stars representing former conference delegates who had gone out to the foreign field. On the blue ground were three stars of gold for those who had died in service.

The flag was made of silk and will be displayed at each annual conference with new stars added each year. Many delegates made note of this presentation of the service flag and will have similar flags for their home churches or for conferences, and state and district organizations. The flags may be obtained from denominational houses or may be easily made.

AN AMBULANCE FOR VELLORE

As a gift from the Northfield Conference the first ambulance is to go to the Women's Union Medical College at Vellore, India. To turn from ambulances and supplies for war work to similar necessities for mission work seemed so natural that as soon as the need was mentioned gifts poured in until \$2,500 was given. A cablegram was sent to Dr. Ida Scudder, in charge of the Vellore College, that the ambulance was on the way.

When, after the meeting, the chairman and treasurer counted the money and checks they discovered that a mistake of \$100 had been made in the accounting and report in the auditorium.

Upon reaching home the chairman received a letter from a friend who had not been present at the meeting and who knew nothing of the ambulance, but who enclosed a check for one hundred dollars saying she felt impelled to send that gift for some special need.

HOUSE PARTIES ALSO

House parties in the interest of everything else, why not house par-

ties in the interests of missions?

The Ocean Park, Me., Conference makes a special feature of house parties. The "Dover Red Coats" were much in evidence, while "The Blue Birds" with their emblem of happiness on white hats and sleeves and the cosy cottage they termed "The Nest," combined all the delights of a well chaperoned house party with all the privileges of the Conference. House parties in connection with other Conferences offer undreamed of possibilities. Some hosts or hostesses who want a boundless opportunity for next year's conferences should be considering house party possibilities.

INTERNATIONAL SESSIONS

The presence of delegates from many lands at many conferences added some fine features. It brought about a more genuine Christian brotherhood, it required the tempering of the flights of missionary eloquence with the accuracy of up-to-date facts. It relegated to the past the portrayal of foreign natives to provoke laughter in the galleries.

Said one delegate, "When I was seated by that splendid Chinese student whose exquisitely sensitive face showed how quickly she sensed the attitude to her land I suddenly felt that some of the presentations of China we have made, playing up ridiculous customs far too strongly, have been common and unworthy."

On "International Nights" special programs have been prepared in which some one from every land represented took part. In many of the pageants and dramatics the parts have been taken not by imitation but by real representatives of the various countries, who pleaded with an irresistible earnestness for their land. At one of the Conferences a profound silence which meant more than any applause followed the singing by Mrs. Cavan of the Philippines of one of the hymns which

unconsciously we have appropriated as an approach for Americans only to their God.

Herein lies a suggestion for an "International Night" in some of our local churches, which have within reach students and peoples from many lands.

A NEW PAGEANT ON THE YEAR'S THEME

A pageant entitled "The Striking of America's Hour"* on the theme for the year, "Christian Americanization and Human Conservation," has been a most successful dramatic feature of a number of Conferences.

The prologue suggests the theme of the pageant: "Hark ye, oh ye people! We come to spread before you a pageant of today. In music, and color, and motion. We shall paint you a canvass which shall tell a story of this world. Heed well the words of the central figure, World Spirit, who since time began has dwelt upon this earth supported by Liberty and Justice.

"Before these three see the natives of the Past summoned for judgment. Last of all behold America appear before the judgment seat. Hear the indictment brought against her by the three judges, in the name, Labor, Illiteracy, Poverty and Child Labor. Hear also the pleas of foreign lands to America for Life and Light. Welcome the life bringing forces of Education, Human Conservation, and Play. Heed ye well the words which Liberty speaks to America, and let Imagination paint for you the moving drama of world history, while Conscience repeats in your ears the great chords, intoned by the multitude of voices in every language spoken on the earth today, sounding forth the striking of America's opportunity to give to the world Him who only is set for the healing of the nations."

* Published by the General Literature Committee, 844 Drexel Bldg., Philadelphia, Pa. Price 10 cents.



STUDENTS OF TWENTY-SIX NATIONALITIES AT A NORTHFIELD CONFERENCE

HERE AND THERE METHODS

In a number of Conferences delegates were asked to tell some of the plans they have used most successfully. Some of these you may use in your work.

A Trip Around the World

An attractive poster was placed in the vestibule of our church, stating that the steamship "Imagination" would sail on a certain date for a trip around the world; that stops would be made at certain points that passengers might have opportunity to study the character and customs of the country and its people; that special refreshments peculiar to the country would be served at each stop and an opportunity be given to inspect interesting exhibits of souvenirs. The poster was decorated with picture of steamer. We gave an assurance that there would be no seasickness, and that interesting side

trips would be arranged at each stop-over. The tickets were made after the regulation model with coupons to be detached at each stop, the last one on the strip reading "Good for one first class passage on the steamship 'Imagination' from Boston to Alexandria." The trip was, of course, laid out so we could study the countries and missions with which we were most concerned.

At each meeting we had a conductorette in charge who made up the program, in which different speakers told us of the points of interest in the country, of its social customs, its religions, the mission work being done there, etc. Anyone having souvenirs or curios of any kind from the country at which we were stopping was asked to bring them. These were displayed and opportunity given for asking and answering questions.

After the program, guests were in-

vited to the church parlor where light refreshments, suggestive at least of the country studied, were served.

We were fortunate in having a friend who had traveled all over the world and who had lived in many foreign lands. She supplied many interesting articles which she had collected at various times and places. These with the additional things secured from other members made intensely interesting meetings.

Our trip was a great success, the attendance large and the interest keen. I am sure other societies would enjoy a similar journey as much as we did.

MRS. G. W. CHAFFEE,
Prospect Hill Congregational Church,
Somerville, Mass.

Three Important Features in our Society

Park Memorial Baptist Church, Springfield, Mass. We have a committee of three, the president making a fourth, among whom we divide the names of those who cannot attend our monthly missionary meeting. One woman is very deaf, another, who is vitally interested, is a music teacher, who has a rest period of fifteen minutes between lessons. To these members who cannot attend we give the names of all those who are to have any part on the program, upon the day of our meeting, asking them to be in prayer at the very time of our meeting and in a prayerful spirit all the day for the meeting. We mention especially those who timidly and with fear are taking part for the first time. We give all the information we can which will enable this absentee band of intercessors to pray intelligently.

Great blessing has come upon our meetings and we feel that at least in part the secret of it is in this praying force back of us.

Another good thing was at the

first meeting of the year. When the plates were passed for an offering of money another plate was passed asking for an offering of prayer. On this second plate were slips upon each of which was a picture of a missionary with a short sketch of her life, and work. Each member was asked to take one home missionary and one foreign missionary and to become the praying mate, "working together through prayer." These slips with pictures were furnished free by our Board.

Our most important step of all however has been our Prayer Band.

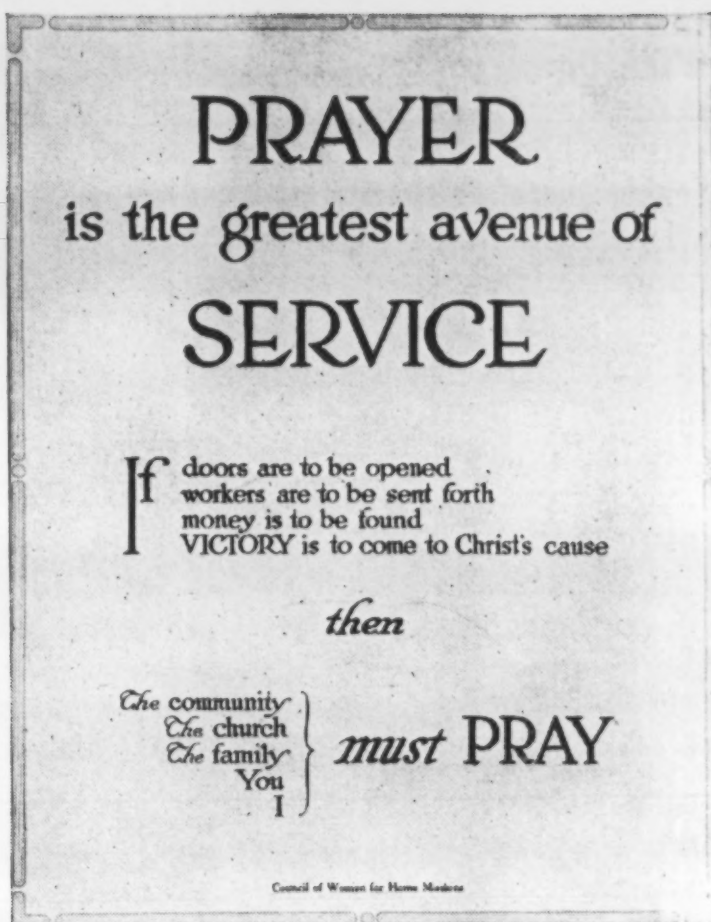
From ten to a dozen of us who have signed the prayer covenant card meet weekly for intercessory prayer. We use Andrew Murray's "With Christ in the School of Prayer" for a short time of mediation. Then the requests for prayer are given. Many and varied have been these requests, some even coming from headquarters at Boston. The church turns to us repeatedly with requests and this little meeting place of prayer has become a place of power. Amazing have been the results. Sometimes they seem almost miraculous. We have prayed for laborers to be sent forth into the fields. Three have decided to go out from our own church.

Nothing—rain nor shine, summer's heat, nor winter's snow—interfere with our meeting together weekly for prayer.

A book is kept in which requests for prayer are entered. We mark them with a star as they are answered.

We prayed for the conversion of a young physician. According to the "exceeding abundantly" of God's promise. He answered for not only did the young doctor accept Christ himself, but his two sisters came with him.

The methods you have tried successfully in your church, or Sunday-school, or missionary society would likely help someone else if you would pass them on through the REVIEW. Address Mrs. E. C. Cronk, 222 Fourth Ave., New York City.



The Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, NEW YORK

Executive Secretary, Council of Women for Home Missions

NEW POSTERS

A SET of posters has been prepared which each Woman's Missionary Society will wish to display prominently. The message of a speaker appealing for a more perfect service at a program meeting will be emphasized by the "Call to Service" at her side on the platform and by the poster hung before the pulpit, visualizing the truth of the place of prayer in the spiritual economy. Soon will be held the regular fall District and Presbyterial gatherings; the force of these is greatly augmented by poster appeals. A study class session may well climax in the contemplation of a succinct sentence on a poster. Speakers frequently make use of the value of a recurring impression by the repetition of an aptly-phrased verity until its message sinks deeply in the hearers' sub-consciousness. Advertisers long ago learned the worth of repetition. Posters, serving as decoration, hung

in repeated sets around a room, so that which ever way one looks the same message strikes home, will be found cumulatively effective.

The accompanying illustrations show two of the set of six posters published by the Council. Electro duplicates of these illustrations may be borrowed from the Council for use in denominational papers. The symbolic figure with the flags of country and Church has been adopted as emblem by the Council. On the poster, two groups personify the needy ones succored by the Board, constituent to the Council: Indian, Negro, Spanish-American, Immigrant. One of the other posters graphically presents the need of unity and cooperation. We are told that there is melody in oriental music, but not harmony, that only Christian lands have harmony in their music. The Master has written our symphony; may we each be attuned to produce the perfect consonance He

has planned. The constituency and affiliations of the Council are presented on one of the posters, the study books and supplemental material are illustrated on another, while still another is the poster used so effectively in the Victory Liberty Loan campaign: "Americans All," displaying an Honor Roll of fourteen names evidencing various nationalities in parentage. The Government has generously given the Council a large supply of these posters which can be advantageously used, especially in connection with the study book of the year.

"The Heart of a Fool," a recent book by William Allen White, contains the following passages epitomizing the spirit of those "Americans All":

"Here lay a continent—rich, crass, material, beckoning humanity to fall down and worship the god of gross and palpable realities. And, on the other hand, here stood the American spirit—the eternal love of freedom, which had brought men across the sea, had bid them fight kings and principalities and powers, had forced them into the wilderness by the hundreds of thousands to make of it 'the homestead of the free'.....

"This spirit met the god of things as they are, and for a generation grappled in a mighty struggle.

"And men said: The old America is dead; America is money mad; America is a charnel house of greed. Millions and millions of men from all over the earth came to her shores. And the world said: They have brought only their greed with them. And still the struggle went on. The continent was taken; men abolished the wilderness. A new civilization rose. And because it was strong, the world said it was not of the old America, but of a new, soft, wicked order which wist not that God had departed from it.

"Then the new epoch dawned; clear and strong came the call to Americans to go forth and fight in the Great War—not for themselves, nor for their own glory, nor for their own safety, but for the soul of the world. And the old spirit of America rose and responded. The long inward struggle, seen only by the wise, only by those who knew how God's truth conquers in this earth, working beneath the surface, deep in the heart of things, the long inward struggle of the spirit of America for its own was won.

"So it came to pass that the richness of the continent was poured out for an ideal,

and the genius of those who had seemed to be serving only Mammon was devoted passionately to a principle, and that the blood of those who came in seeming greed to America was shed gloriously in the high enterprise which called America to this new world crusade. Moses in the burning bush speaking with God, Saul on the road to Damascus, never came closer to the force outside ourselves which makes for righteousness,—the force that has guided humanity upward through the ages,—than America has come in this hour of her high resolve. And yet for fifty years she has come into this holy ground steadily, and unswervingly; indeed, for a hundred years, for three hundred years from Plymouth Rock to the red fields of France, America has come a long and perilous way—yet always sure, and never faltering.

"To have lived in the generation now passing, to have seen the glory of the coming of the Lord in the hearts of the people, to have watched the steady triumph in our American life of the spirit of justice, of fellowship over the spirit of greed, to have seen the Holy Ghost rise in the life of a whole nation, was a blessed privilege."

Well is it that this year we are centering our thoughts upon Christian Americanization, the achievement of national unity, the fulfilling of the spirit of America, servant to the world because she is servant of her Lord and Master, the Servant, the Son of Man.

A STUDY BOOK GLANCE BACKWARD AND FORWARD

By MRS. FRANK M. GOODCHILD

Seventeen books in seventeen years speak eloquently of Home Mission study by Christian women in the United States.

The Ecumenical Conference of 1900 convinced certain devoted women of the necessity of more careful missionary instruction. And so in faith the Home Mission Study Course was initiated. One of the first books published was "Under Our Flag," written by Miss Alice M. Guernsey, who has been the patron saint of the movement. With no capital except tremendous earnestness these promoters attempted the difficult task of distributing the books through the various denominational boards, and set about persuading

Christian women to their diligent use.

Nor were they mistaken about their clientele. A quiet but effective propaganda has circulated the books, organized study classes, captured indifferent women, opened lecture courses and summer assemblies until thousands who once felt but the most casual concern for the spread of the Gospel in America, have become positive forces for righteousness.

When the Council of Women for Home Missions was formed twelve years ago, this text-book work was assumed by it and placed under a committee with Miss Guernsey as its efficient first chairman. For the past seven years Mrs. John S. Allen has been the head of the committee, lending to the task her calm, clear judgment, a rich experience in Christian work, and a literary taste and acumen which guarantees a successful product.

The book for 1918, "The Path of Labor," has had a circulation of fifty-five thousand. If publishing conditions had warranted, another edition could have been sold. The book on Mormonism had probably the largest sale, "Conservation of National Ideals" following closely with something over sixty thousand; "In Red Man's Land" had approximately a similar sale. The Presbyterians lead in the use of the books, with Methodists close behind and Baptists next in line.

The success of the movement naturally attracted the attention of other mission agencies, and this year the Missionary Education Movement requested the privilege of co-operation in joint publication of the book, "Christian Americanization, A Task for the Churches." The women willingly assented and an initial edition of seventy thousand is now on the market. The author, Charles Alvin Brooks, Secretary for Foreign-speaking Missions of the American Baptist Home Mission Society, in this book made a valuable contribution to the study of America's social problems.

His ardent temperament, his instinctive compassion and his training have fitted him to interpret to the favored citizens of America the deep yearning at the heart of European immigrants. His innate sense of justice and his own virile manhood have saved him from the mistake of petting the foreigner, a snare to so many social workers. Added to all this, Dr. Brooks firmly believes in the regenerating power of the sacrifice of Jesus Christ for the redemption of the world, and does not hesitate to offer this gospel as the one sure solvent for the evils in America's social order.

This book, in common with other great social studies, attracts the reader to further research; while making no pretense at finality, it induces a hopeful attitude towards the most perplexing questions, and imparts to the sordid trappings of alien life such a glamour of idealism that participation in social betterment becomes positively inviting.

The first chapter is a study of America's experiment in democracy. In contrast with Russia's wild orgy in projecting a self-governing state, the early Americans, through their colonial experience, advanced in orderly progress into intelligent national life. But the sturdy virtues of pioneer days have been wearing thin under the refinements of comfort. With genuine alarm, earnest students of our times have marked our indifference toward the perils threatening national unity. The enormous influx of foreign peoples has aroused in most of our citizens only disgust at their unpleasant habits, or else satisfaction at the possibilities of their commercial exploitation. But the alarm of war roughly awakened America from complacency. Friend and foe, alien and citizen were brought face to face. Loyalty and disloyalty stood out in bold contrast. The years of trifling with the crying evils of immigration now uttered sharp rebuke, and social workers who had long labored to rouse the

public conscience, scarcely controlled their passionate, "I told you so."

While the war revealed the necessity for national unity, the end of the war has by no means achieved our unification. True Americanism is not in providing capable men for an obedient army, not in standardizing them like peas in a pod, nor in compelling the use of a common language, nor in perfecting a liberal government, nor in breeding an exclusive people with a supreme contempt for all other lands. The true American holds in sacred trust a great ideal of liberty not for his own enjoyment, but to pass on to those in bondage, and no man craving freedom is too mean to be lawful heir. Nor will Americanization be completed until every one who shares the bounty and protection of this land of the free, gladly pledges everything, even to life itself, to keep burning the sacred fires of liberty. In this task Dr. Brooks sees the salvation of America, for by introducing millions of foreign birth to the inheritance of a great national life, she will have assured her own continued existence.

The second chapter admits the arriving foreigners into partnership with American hopes and endeavors. All that is asked of them is loyalty and sincerity. They, too, have come to discover America, as did our heroic ancestors. And now America undertakes a singular and splendid adventure: to make a nation out of fragments of the world's peoples; a dissected puzzle, to be assembled finally a new race of mankind. She has no precedent to guide her. In other lands and other ages, combinations of races into a nation have been formed by subjugation, by incorporation or by adjustment; but for America is reserved the experiment of assimilating most unlike elements into a united whole. This new world has been new life to uncounted millions who in Europe were but con-

temptible atoms of the dust of autocracy. And because America is young and strong, with daring and initiative and the spirit of adventure, with no traditions of the past to fetter her, with plenty of room to expand, with unlimited supplies of the necessities of life, she is the Land of Opportunity, the Land of Liberty, God's Country "where the air is full of sunshine, and the flag is full of stars."

At the end of Dr. Brooks' second chapter every reader must echo his fervid thanksgiving: "America, my country, thank God!"*

A NOTEWORTHY SERVICE

Eighteen and a half years of enthusiastic, arduous, constructive, secretarial service for Home Missions has Mrs. Robert W. MacDonell given to the Southern Methodist Church. After eight years of loving service in Mexico with her husband, until his death, she became General Secretary of the Woman's Board of Home Missions and was somewhat of a pioneer in promoting Christian work among Negroes, Mexicans, and dependent girls. During her secretaryship also the office of Deaconess was created and a system of social centers and of cooperative homes for working girls was developed. The last half of her service has been devoted particularly to the Home Department of the Woman's Missionary Council. These years of arduous labor taxed her strength to the limit, and Mrs. McDonnell felt compelled to tender her resignation which was accepted with regret.

A fellow-officer writes: "When the inside history of Home Missions in our Church shall be written, her name will be in the front rank of those who have thought and wrought to a fine and high purpose in this cause."

* Succeeding issues of the Bulletin will contain digests of the remainder of the book.

NEWS FROM MANY LANDS



JAPAN—CHOSEN

Sunday School Convention in Tokyo

JAPANESE interest in the World Sunday School Convention, to be held in Tokyo in October, 1920, is evident from a letter written by Marquis Okuma, of Tokyo, to the late Henry J. Heinz. The letter, seven feet long and written in Japanese, was brought by Mr. H. E. Coleman, educational secretary for Japan for the World's Sunday School Association. The Marquis, after expressing his gratification that the plans for holding the Convention are to be fulfilled, closes his letter as follows:

"I have organized the (Koen Kai) Patrons Association among the influential men of my country for entertaining the convention. Needless to say, true peace depends upon the understanding of the spiritual ideals of the different countries. Individually I do not doubt that the great convention will not only be of great benefit to Japan, but that it will give a large stimulus to the sympathy and brotherhood feeling of the humanity of the world and that it will lead to peace and better international understandings."

Children of Light

AJAPANESE mother came to a mission school in Japan bringing her two daughters. She wished them to be entered as pupils. The principal asked the usual questions and received the usual replies until she came to the query, "What do you expect us to do for your girls?" To this the woman answered: "I live in this city and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same polish on the faces of my girls." It was her way of saying that she recognized that the teaching in that

Christian school had an effect on the hearts of the pupils that worked its way to the surface through their countenances. *Christian Advocate.*

The Continuation Committee

THE JAPAN Continuation Committee, which is a lineal descendant of the Committee formed by the Edinburgh Conference of 1910, links together the two union organizations that have long been in operation, the Federation of Japanese Churches and the Conference of Federated Missions. The Continuation Committee is composed of forty-five members, fifteen of whom are appointed from time to time by the Federation of Churches, fifteen of them by the Federated Missions, and the remainder are chosen by the Committee itself. General meetings are held once a year for the transaction of business and for the discussion of important questions touching cooperation and the policy and progress of the Christian movement.

Fertile Soil in Japanese Institutions

MANY missionaries find their greatest harvest in the factories of Japan, which have been springing up in every city and where the young women from the country are flocking to find work and where, as is well known, the sanitary and moral conditions are appalling. After only a short period these young girls return to their homes physical and social bankrupts. In some factories there is a native helper always on hand to give counsel and care for the sick. A less extensive opportunity is found in reform schools for wayward boys. Many of them are open to wholesome Christian influence.

Japanese Peasant Sect

TENRIKYO, a Japanese sect, is said to have 3,500,000 adherents

and 2,000 preaching centers. It prevails among the peasants, and was originated and spread by women. It commends itself to the Japanese peasantry on the ground that it is a variation of Shintoism, free from any admixture of foreign ideas. Some of its teaching is analogous to Christian Science as to the art of healing. Tenrikyo believers are reported to have been heavy contributors to Belgian relief funds and are much sought after as employees in large factories. Like other non-Christian religions, Tenrikyo takes a very compromising attitude toward sin.

Chosen Christian College

THE cornerstone of the Charles M. Stenison Building, the first permanent structure of Chosen Christian College, was laid on April 19, by Mrs. H. G. Underwood, whose husband was founder and first president of the College. This is the first of five buildings, and funds for four of them are already assured. Model homes for the families of the faculty and married students will be erected, and will exemplify the most modern ideas in equipment and sanitation. Because of the disturbed conditions in Korea, no formal invitations to the ceremony were issued, and there was only a small attendance of students, a considerable number of whom were under arrest.

Sunday School Institute for Teachers

AN Institute for the training of Sunday-school teachers, the first to be held in Korea, was in progress in Seoul when the revolutionary disturbances became acute. At least 200 were in attendance. The course covered three weeks, and the students were divided into four groups: first, primary teachers; second, intermediate grade teachers; teachers of adult classes; and fourth, officers of the Sunday-school. The program covered all the important matters of Sunday-school organization and administration, grading, teacher-train-

ing, literature, entertainment, rewards, music, etc. The fact that so many Koreans are fitted to lead in an institute of this kind is eloquent testimony to the thorough work done by the Missions in days gone by.

CHINA

Women in Church Government

AT THE Church of England synod of the diocese of Fukien, held at Foochow in February, the question of appointing women representatives on the councils of the Church was considered. The burden of the speeches was to the effect that there was much to be learned from women, and that trying to get on without their advice in the councils of the Church was like trying to get through daily life with one hand only. Finally the synod decided almost unanimously that women should be eligible as representatives, not only on pastorate committees and church councils, but also on the synod itself.

Church Missionary Review.

Prayer for Israel in Eastern Asia

THE FUKIEN branch of the Prayer Union for Israel held its eighteenth annual meeting recently at Kuliang. In Tokyo last February five hundred Japanese Christians gathered to hear the testimony of a converted English Jew, and afterward organized the Japanese Prayer Union for Jews. The first Thursday of each month is to be devoted to Bible study concerning the Jews, and prayer for their salvation. Twenty-one groups in Korea meet to pray for Israel on the last Thursday of every month.

Agriculture as Related to Evangelism

CHINA has no less than six specially trained agricultural missionaries, and there is a growing conviction that agricultural training has an important place in the missionary program. A paper advocating the introduction of agriculture in China's middle and primary schools, read at the Honan-Shantung Educational As-

sociation, mentions the following ways by which agriculture will serve both educational and evangelistic work.

1. It offers a field for students not fitted to become professional men.

2. It will dispose of the criticism that mission schools do not train students for life work.

3. It will send forth students to be more independent, and thus better able to support the Church.

4. It will develop character and a sense of responsibility, and teach the dignity of labor.

The writer of this paper in *The Chinese Recorder* further maintains that agriculture will demonstrate the practical phase of Christianity, and furnish a point of contact with the eighty-five per cent of China's population who are farmers.

Chinese God's Annual Tour

IT IS the custom in each Chinese city to have a "Ch'eng Huang Miao," or temple where the god of the city abides. In Man Ch'eng, a city not far from Paotingfu, this city god makes an annual visit to the neighboring villages. Like other idols, he is constructed of mud and beautified with gaudy colors. On this annual tour he is carried in a sedan chair in the manner of a bride, although unlike a bride in being visible. The procession is headed by young men carrying a gun, whose detonations sometimes shatter windows. A group of fanatics follow, carrying incense pots which are suspended by hooks caught in the under part of their forearm. Other paraders wear placards hung about their necks which proclaim some crime they have committed. The custom seems well established in Man Ch'eng.

China's Mail System

ROBBERS, beasts and floods are the perils against which the Chinese postal authorities must safeguard their carriers. One is likely to think of post offices as receiving and distributing mail by steamers and

trains, in China as elsewhere, but while the steamer mail lines at the end of 1917 totalled 68,000 li, and the railway lines, 19,500 li, the overland courier routes aggregated 432,000 li. From the rail terminus of Honan to Tihwafu in Turkestan, the Chinese post office maintains a day and night service of over 2,000 miles. The carriers cover an average of 70 miles a day on foot. Carrying 40 pounds of mail, they do 60 miles at a stretch, with only short stops for food. Often the carriers have to contend with floods and when boats are not available, they swim with the mail bags on their heads. Bands of brigands sometimes make necessary the suspension of mail service, the mail accumulating at some center, until it is considered safe to proceed with it.

The Tanners' Deity

TANNING is the chief trade of Kiangchow, Shansi province, called "The Purple City." Among its myriad temples and shrines is one dedicated to the Pi-shen, (hide deity), who reigns supreme over all the industry of skin scraping. His origin is lost in obscurity, and outside of the Purple City his fame is unknown. Month by month festivals are held in his honor. Traveling actors are invited to occupy the stage on the street opposite the temple door, and for three days, from ten in the morning till long after midnight, there is the constant din of clashing cymbals and strident gongs. In the summer, processions; in winter, fireworks; and in all seasons, candles, meat offerings and incense make up the worship of this deity.

"It is impossible that anyone in the tanning trade should become a Christian," a missionary was told when he took up his residence there in 1914. A year later, one of the most skilled of the craftsmen was baptized and continues to witness for Christ. Others have followed, but fear and superstition is holding many back.

SIAM AND LAOS**Leper's Systematic Giving**

THE ENVELOPE system is an innovation of the leper church at Chiengmai, Siam. Where to get the envelopes was the problem that confronted the members, but with a pile of white paper scraps from the mission press at their disposal, the lepers fashioned their own envelopes, almost without hands. The crude, misshapen envelopes piled in the collection basket the first Sunday thereafter gave evidence of the difficulty with which the mutilated stumps of hands had worked. The weekly offering has always been about 60 cents, but the first envelope collection reached the high mark of \$1.44.

INDIA**The National Missionary Society**

THIS native Christian society, which has been at work for about thirteen years, conducts missions at six centers, all except one having ordained Indian missionaries. There is one medical missionary. The Society's income in 1918 was the largest ever received, amounting to 25,450 rupees (\$8,000). The steady increase of income from 3,500 rupees the first year promises much for the determination of Indian Christians to assume responsibility for evangelizing their own land.

Transformation in Dornakal

REMARKABLE work has been done in the native state of Dornakal by Bishop Azariah, the first Anglican Indian Bishop. When he entered this state ten years ago, he was the only Christian in the place. He bought a house and nine acres of land for \$100 and started to work, almost single handed. Among the great masses in the country districts there were no roads, no schools, no security, no justice. The bishop started industrial schools where weaving, carpentry and agriculture were taught. Today there are 60,000 Chris-

tians in the diocese who have been won from the lowest state of degradation and ignorance, and in turn they are supporting a mission to carry the gospel into regions where it is now unknown.

The Congregationalist.

Agricultural Missions

THE Mission Demonstration Farm, Burma, India, has grown from ten to twenty acres. On one half sugar cane has been grown, on the other half rice. It is expected that fifteen tons of brown cake sugar will be yielded. The poultry business has been a great success. The greatest encouragement to the agricultural plans is the fact that the Government of Burma is willing to help in developing an agricultural school at Pyinmana. It has made plans for an agricultural college at Mandalay, with a number of experiment stations located over the province. The college at Mandalay will touch only those who have passed the high school, while the Burman agricultural school is designed to reach the sons of farmers who are able to get only a common school education.

Southern Workman.

Burma Student Camp

THE seventeenth annual camp of the Burma Student Christian Association was held at Cabin Island, Kokine, from March 28 to April 2. Various games and social activities were enjoyed, and there was a daily program, beginning with "Morning Watch" at six a.m. and followed by a morning and afternoon session of Bible study, and a devotional service at sunset. The morning and afternoon conferences were conducted by Prof. W. J. Hutchins, of Oberlin, Ohio, who discussed "The Duty of Christians to Win Men," "The Business of Citizens of God's Kingdom," and kindred subjects. The Bible Study Circle was conducted by Mr. W. T. M. Clewes, of Rangoon.

On the last day of the camp, each student was asked to write briefly his

impressions of the conferences, and to tell what theme had most appealed to him. All had gained a deeper knowledge of Christian truth, and had come to see that their first duty was to win others to God.

MOSLEM LANDS

Mecca After the War

THE AVERAGE annual number of *hājis* or Mecca pilgrims is given in the Encyclopædia of Islam at 70,000. During war time this has considerably diminished. But this year is likely to witness a large increase in the number of pilgrims. The new government of Hejaz has now made great improvements in sanitation, security, and facilities of travel between Jiddah and Mecca. A leading Moslem photographer has an establishment at Mecca, not far from the Kaabah sanctuary, so that one can now get without difficulty recent photographs of pilgrimage assemblies. It is difficult to realize how the great festival will shape itself when the Medina railway is completed to Mecca and the port of Jiddah, and when taxi-cabs become available in and around Mecca.

C. M. S. Review.

Prince Faisal and the Syrian Protestant College

AT THE Peace Conference in Paris, Ernest Hamlin Abbott interviewed the Prince of the new Arabian kingdom of the Hejaz, and heard the Prince's opinion of the Syrian Protestant College at Beirut. "Daniel Bliss," said Prince Faisal, "is the grandfather of Syria, and his son, Howard Bliss, is the father of Syria. Without the education that this College has given, the struggle for freedom could never have been won. The Arabs owe everything to these men."

America as Mandatory for Armenia

ASTRONG effort is being made to induce America to become mandatory for the new state of Armenia, set up by the Peace Conference.

The new Armenia, if the Armenian national delegation has its way, will extend from nearly the Caspian Sea on the east to Caesarea on the west, and from the Black Sea on the north to the Mediterranean on the southwest. It will contain about 130,000 square miles and a population of 4,300,000. Of these, 2,500,000 will be Armenians, 500,000 other Christians and 1,300,000 Turks, Arabs, Circassians, Persians, Kurds, Tartars, etc.

The arguments in favor of America's accepting a mandate for this region are presented by ex-ambassador Gerard, Hon. John Sharp Williams, Benjamin Ide Wheeler, Charles W. Eliot, and others, on the grounds of humanitarian duty as a contribution to world betterment, the confidence of Armenians in American friendship, the burdens borne by other nations and the ability of America to render this service.

Such a solution of the problem will not involve any great international difficulty, impose any military burden or incur any great expense, but it will mean untold blessing to Armenians and freedom and protection to Christian progress. Americans have invested millions of dollars and hundreds of lives in Armenia, not for selfish financial gain, but for the enlightenment of Armenia and for the salvation of her people.

Turkey Convicts its War Leaders

ENVER PASHA, Talaat Bey and Djemal Pasha, leaders of the Turkish Government during the war, were condemned to death by a Turkish court-martial on July 11. Djavid Bey, former minister of finance, and Mussa Kiazim, former Sheik-ul-Islam were sentenced to fifteen years' hard labor. For most of the war period Talaat Bey was Minister of the Interior, Enver Pasha the Minister of War and Djemal Pasha, the Military Governor of Syria. All three admitted the Armenian massacres as a necessity because these people were troublesome. Djemal was instru-

mental in carrying out the massacres against the Beirut Reform League. This is the climax of a series of prosecutions, beginning with that of Kemal Bey last April, undertaken by officials of the new regime to clear their skirts from blame for participation in the war.

A Christian Paper for Turks

THE *Rahnuma* (Guide) is a bi-weekly, Christian newspaper published at Aintab, in the characters known to the majority of the Turks, one page in Osmanli Turkish, one in Armenian and another in Armeno-Turkish. The people of Aintab, even though they had to go without bread, insisted upon having a newspaper, and the subscription list has grown from fifty to four hundred. The paper contains news, editorials and a sermon or some Christian educational article. It is said to be the most important single agency in preventing disturbances and quieting the people. The funds for maintaining the paper are supplied by British officers.

Jewish Assembly in Palestine

THE first Constituent Assembly in the Holy Land will meet in Jerusalem May 18. Four hundred delegates are to be chosen at elections participated in by all the Jewish residents of Palestine. The Jews decided that only Hebrew-speaking Jews shall be eligible as delegates or officers at this assembly.

AFRICA

Berbers to be Reclaimed

CHRISTIANITY had some of its strongholds in North Africa, until dissension in the seventh century so weakened the churches as to make them fall an easy prey to Mohammedanism. Ruins of ancient Christian churches are still to be found in Carthage and other North Africa cities. To aid in "the reconquest of North Africa for Christianity," and to establish Christian churches in the Berber villages in the hope of res-

toring their former faith, is one outgrowth of the Centenary Exposition. Subscriptions are open for this fund and the Methodist Board of Foreign Missions will have the direction of the enterprise.

Onitsha Industrial Mission

TRADE and industries are making rapid advance in Africa, especially in Nigeria where coal and tin mining, lime burning, tile making, rope making, saw mills, the preparation of cotton-seed oil to replace linseed, are giving opportunities for the formation or development of local industries. The Onitsha Industrial Mission is doing such good work in training boys and young men to become craftsmen that the British Government has recognized it by the award of a grant of £100. In Basutoland a considerable development of glazed and well-finished pottery manufacture is taking place.

C. M. S. Review.

Christianity and Cannibalism on the Congo

THE Heart of Africa Mission reports remarkable success. At Nala, where work was begun in 1915, there are baptisms almost every week, and at Niangara, after eight months' work, twenty-seven people have been baptized. At Wamba, a station opened still more recently, there are one hundred converts. In August, three men were set apart as leaders and five as deacons. Confessions of some of the converts throw light on what these people were before accepting Christ. "My father," said one, "killed a man, and I helped to eat him." Another testified: "When I was three years old I remember my father killing a man, and because he had killed my brother I shared in eating the stew." It is said that at one place the chief's custom when about to put a man to death was to call out to the executioner: "Come, Bongo, come, Bongo, and take away your meat;" and the chief would

actually give salt to be eaten with the victim! The missionaries have now added a translation into Bangala, the lingua franca of that part of Africa, of the Epistle of St. James to those of the Gospels of St. Mark and St. John.

C. M. S. Review.

Wanyamwezi Tribe

THE Wanyamwezi tribe of East Africa is regarded as physically and intellectually superior to all others in that territory. It was from that tribe that the British recruited their best African troops. Two young men from Aberdeen offered their services to the United Free Church of Scotland, the one as a medical and the other as an ordained missionary to this field; but the Committee reluctantly decided that this work could not be undertaken in view of the fact that this tribe was situated more than 300 miles from any other work supported by that mission and so completely out of touch with it, since it must be reached by a different part of the African coast.

A Hospital for Mine Workers

THE City Deep Native Hospital is operated to serve the Rand group of mines in South Africa. It is fitted with all the care and completeness that characterize the best of the local white hospitals and holds a high place among the general hospitals of the British Empire. About twelve native women nurses are in attendance. Near the hospital are modern, attractively furnished homes for the resident doctor, matron and white nurses, with additional quarters for the native nurses. There is great advantage to the mine owners in the fact that the native worker is afforded the best surgical, medical and nursing skill procurable, but the guiding policy back of this scientific care is more than economic. It is the practical application of the Sermon on the Mount.

The Language Need in Africa

A MISSIONARY in Congo Belge, Miss Pauline A. Fraser, calls attention to the fact that while much is said and written about the great unoccupied and unevangelized areas in Africa, very little is noted about the great language need. Tribe after tribe have never had their vernacular reduced to writing, so that the people cannot grow spiritually even if they should hear the Gospel and believe in Jesus Christ. They must have the Bible in their own tongues. It will take years to accomplish this, but a beginning should be made immediately. Christian linguists are greatly needed.

Christian Work in Madagascar

SINCE France took control of Madagascar Protestant Christian work has been much more difficult than formerly, being looked upon unfavorably by the French Colonial Government. Before permission is granted to a Protestant Society to establish any new out-station, over eighty signatures of the villagers requesting such a station must be presented. Last year Rev. K. W. Gale, of the London Missionary Society, received over thirty-six such petitions for out-stations, and forwarded them to the Government. Mr. Gale reports some most interesting experiences in his recent missionary journeys into uncivilized heathen districts. The native pastors put in charge of these new stations are ready to endure hardships as good soldiers of Jesus Christ. These college men receive a salary of only twenty-four shillings (\$6.00) a month; they live in rush huts, have only impure water to drink, endure extreme heat, and are constantly exposed to malaria. Their isolation from Christian friends is complete.

The need for Christian teaching in these unreached districts is indescribable. Morality is unknown. Parents even build isolated huts for their unmarried daughters for immoral purposes for financial gain.

Men are rotting with disease, with no one to help them. Witch doctors control the people and bitterly oppose Christianity. When one of these witch doctors is won over, almost the whole village will follow.

EUROPE AND SIBERIA

Religious Liberty in Ireland

IT IS said that Ireland is an "imaginary" republic, with an "imaginary" president, Mr. De Valera. But Ireland is not a republic, and is neither independent nor free. Independent Ireland may never be free, but true freedom is a boon eagerly to be sought. The Irish people who seek independence from England are the Roman Catholics of the South. The Protestants of Ulster, the prosperous portion of the Island, do not wish such liberation. According to David O'Connor, late editor of the *Sinn Fein Daily*, these promoters of the Irish Republic do not wish to establish religious liberty in their new state, but to have the Roman Catholic priests and bishops in authority, and to have "the Catholic religion openly taught in the public schools as the basis and corner stone of Irish civilization."

The Roman Catholic Church, which the leaders of the Irish Republic proclaim as supreme, is directly opposed to the fundamental principles of a democratic republic. The authority of the Pope is supreme, and therefore "government of the people, for the people and by the people" is impossible. The Catholic Church is also opposed to the separation of church and state, and to full liberty of conscience and opinion. The Church denies the right of private judgment and of independent acts which may contravene the laws of the Church. In such a state, marriage and divorce, education, law making and politics will be under control of church authorities. True independence and liberty are incompatible with a government controlled by the Roman Catholic Church. This has been

proved by the history of Spain and Italy, of Austria and the Latin American republics. The papacy is a political machine, with temporal power as well as a religious organization with spiritual claims.

A Y. W. C. A. Protest

A NEW organization, to be called the "Evangelical Young Woman's Christian Association," has been formed in London as a protest against the indefinite, and sometimes rationalistic doctrinal teaching in the British Y. W. C. A. Some 60 branches of the Y. W. C. A. have decided to cast in their lot with the new organization and others in Scotland and Wales are planning to follow their example. Similar lines of work to those in the old Association will be taken up, such as Travelers' Aids, Recreation Centers, Missionary Work and Bible Study Classes. This proposed separation has caused some leaders in the Y. W. C. A. to propose steps to restore the original evangelical standards of the Association.

War Decreases Sunday School Attendance

THE official Year Book of the Church of England for 1918 records a decline in Sunday-school attendance of children in England, amounting to 60,000 less than in 1917. Various reasons are assigned for this disquieting fact, among them the absence of teachers from their post. An improvement is expected with the return of workers from the scenes of war.

Advance in Baptist Missions

THE English Baptist Church reports that the amount given for foreign missions last year was \$600,000, or \$100,000 more than the previous year and the largest amount in the history of English Baptists. Three thousand converts were baptized on the foreign field last year.

Medical Missions Illustrated

A MEDICAL Missionary Exhibition was held in London in

June and part of July, and awakened a lively interest, not only by the various tableaux and exhibits but by addresses, about social and spiritual conditions in other lands. Demonstrations of medical work, with costumes worn and instruments used, in Korea, China, India, Islands and other places, were given. There was also a native doctor's office, a dispensary and an operating theatre.

Denmark and Missions

THE Lutheran Church of Denmark which operates missions in India and Manchuria has come through the stress of war time victoriously. Last year there was a surplus in the Church's missionary treasury, and of the fifty-four missionaries which the society expected to have on its staff, sixteen have been sent out since the war began. As many more have been accepted and are preparing for service. These are astonishing facts when one remembers how Denmark has been harassed with high prices and high exchange.

Moral Leadership in France

IT is estimated that even the smallest of the churches in Paris have lost at least from thirty to forty men in the war. The high cost of living and the almost total lack of remunerative work which they can do has left the women and children in helpless panic. Also the moral stamina and energy of spirit is sadly let down, now that the terrible strain is over.

The French Protestant Church is taking the lead in supplying moral leadership and high standards of living, and prominent in this task is the McAll Mission, which has been a center throughout the war for the distribution of relief of all kinds. In addition to its numerous clubs and organizations for both men and women the Mission has a gymnasium, where children whose parents are at work may come direct from

school for recreation, supper and an hour and a half of study for the next day's lessons.

Outside of Paris, other Protestant relief has been maintained without interruption. At Lille, Pastor Bose carried on the regular clubs of his Protestant group, and provided 2,000 meals each week for helpless men, women and children.

The Gospel in the Vernacular

IN Rome a welcome innovation in the church services began from the end of last February. At that date the Vicar-General issued instructions to the parish priests of the city that in future at Low Mass, after they have read the Gospel in Latin, they are to turn to the people and read it again in a loud and distinct voice in Italian. On the first Sunday in Lent the Society of St. Jerome began to issue a weekly Italian leaflet, to be distributed gratis among church congregations. Father Genocchi, of that Society, has supplied the Bible Society's secretary in Rome with one of these leaflets, which is well printed, with a picture in front, and contains the Gospel for the Sunday in Italian, followed by some comments which form a sort of sermonette.

Bible in the World.

News from Budapest

ONE of the oldest of Jewish Missions is that in Budapest under the care of the United Free Church of Scotland. Since the Soviets have taken control there, all religious and educational work has been "nationalized," and representatives of the Communists are placed over the directors. The Soviet Republic has decreed that all religious teaching must cease, even prayers in the Girls' Home of the Mission. One element of encouragement lies in the fact that parents are inquiring what will become of their young people if they cannot receive any religious training; and another hopeful feature is that the Soviets have not yet

seized the Mission funds, although they have reserved to themselves the right to seize any property they may desire. The Jewish Mission Committee has made a strong appeal to the British Government on behalf of their interests, and it is not believed that these intolerable conditions will continue.

The Bible in Modern Greek

IT is only since the war that the Scriptures in modern Greek have been permitted in Greece. The Greeks were therefore practically deprived of the Bible, for few of them understood the ancient tongue. One of the workers of the Scripture Gift Mission in Salonica reports:

"The War has indeed opened up large vistas of opportunity in this land for those who are engaged in religious work. Because of the presence of the Allies it has been possible to get Bibles and portions of the Scriptures into the country, and thus to create an appetite for the Word which would have taken years to bring about in time of peace. We are hoping and praying that the new Liberal Government will let down the bars and allow the Scriptures to be imported and sold without restrictions."

The Christian.

Devil-Worshippers of the Caucasus

THE Yezides, called by their neighbors "devil-worshippers," live in a region bordering on the Russian Caucasus. Their racial origin is in doubt. They are nomadic, use the Kurdish tongue in every day life and the Arabic in their religion. They number about 200,000, and are despised by Christians and Mohammedans alike. Their religion seems to reflect aspects of the teachings of Zoroaster, Moses and Mohammed. There is nothing in their books or practice that would suggest a modeling after the diabolic. Possibly they have acquired their evil pseudonym because of their secrecy and occultism. So far as known, their sa-

cred books are two: "Kitab al Jilwah" (Book of Revelation) and "Matzhaf Resh" (Chief Regulations). The first contains only five short chapters, and the second is largely a book of legend.

Religious Monthly in Siberia

A NEW religious monthly called *Blagovest-nik* (The Evangelist) is just out. It is published at Omsk, Siberia, by Robert Fetler, a brother of Pastor William Fetler, formerly of Petrograd, who founded the Russian Missionary and Educational Society in Philadelphia. The paper comprises sixteen pages, and the poor quality of paper and ink used testify to the scarcity of those materials in Siberia. One of the items recorded in the paper is the closing of the Baptist-Stundist Church in Omsk by command of the military authorities. The church leaders have appealed to the Siberian Government, which is headed by Admiral Kolchak, for the return of their building, which had been taken over as a headquarters of the army staff.

NORTH AMERICA

Plan to Educate Russian War Prisoners

THE Russian Missionary and Educational Society, of Philadelphia, plans to bring over from France from thirty to fifty Russian converted war prisoners. During their imprisonment in Germany and Austria they came in contact with fellow prisoners who were Christians, and who by preaching the Gospel and giving access to God's Word brought these formerly non-converted men to believe in Christ. After the Armistice a number of them reached France, and the Russian Missionary Society is now planning to bring them to the United States for education in their schools. A campaign to raise a sufficient sum for the purpose is being conducted.

Missionary Movement in Colleges

THE campaign of the Student Volunteers and the circulation

of Lovell Murray's "The Call of a World Task" among the college students of America have helped to promote foreign missions in many colleges and universities. Special mission budgets have been proposed and several will hold financial campaigns for missions in the fall. On the Pacific coast five foreign students from the University of California visited all the colleges of the state in the interest of a missionary campaign. The University of Texas is planning to "put Texas in India" with a gift of \$5,000 or more, while the University of Kentucky leaders have decided to raise a missionary budget each year as a memorial to the fourteen students who sacrificed their lives in the war. Dartmouth College has definite plans formed for work in Turkey. The colored colleges of the country are participating in the movement, with the special aim of supporting their own missionary in Africa.

The Moody Bible Institute

A REMARKABLY effective and far-reaching work is being conducted by the Moody Bible Institute, Chicago. Not only are home missionaries being trained in large numbers, and Christian workers in many departments of work in the home churches, but last year 120 went out from the Institute to become foreign missionaries. There were 117 students enrolled in the day classes, and 667 in the evening classes. The former included young men and women from 22 denominations, 42 states and 29 foreign countries. The evening classes represented 262 churches in Chicago, 39 denominations and 136 trades and occupations. The Bible Correspondence Courses enrolled 5437 students.

The work of the Institute is remarkably thorough and far-reaching. It includes courses of study in the Bible, missions, Sunday-school work, music and practical evangelism. The number of meetings conducted or attended by students was 59,541; they

made 23,714 visits to hospitals, and had personal conversation with nearly 60,000 persons and distributed over 30,000 tracts and Gospels. Some 7,600 people professed conversion. The meetings are held in churches, the open air, rescue missions, institutions, industrial clubs, factories and prisons.

The net cost of operating the Institute was \$211,778.96, and the total deficit on August 31 was \$55,138.53. This work is worthy of generous support.

Flanner House, Indianapolis

A TROLLEY trip of less than ten minutes from the heart of Indianapolis brings one to a strip of thickly populated Africa, a mile and a half by a mile in extent. In the center of this district stands Flanner House, the only community center for the 40,000 negroes of Indiana's capital, who live in dingy, dilapidated surroundings, with a minimum of light, air and comfort.

The ministrations of Flanner House are many-sided. It serves as a clearing house for all kinds of helpful activities, including Employment Bureau, Day nursery and Kindergarten, free clinic and anti-tuberculosis society, gymnasium, etc. Flanner house is not a church, but seeks to supplement the churches' religious instruction by a weekly Sunday-school.

Conference of New Missionaries

THE twenty-second annual Conference of the Presbyterian Board of Foreign Missions, (June 4-11) at 156 Fifth Avenue, New York, was record breaking in the number of attendants. The Reformed Church in America united in this conference and had 22 new missionaries on the list while Presbyterians are sending out 110 recruits. The topics under discussion included: "World Reconstruction and Foreign Missions," "Administrative Systems," and "The Missionary's Equipment." The new appointees go to remote

corners of the earth. Those assigned to the Punjab and North India remained with the Board for three weeks' special study of Urdu.

Conference for Methodist Missionaries

AN intensive training Conference for the newly appointed missionaries of the Methodist Episcopal Board was held at Garrett Biblical Institute, Evanston, Ill., July 8 to August 1. Among the lecturers were Bishop F. J. McConnell, Dr. E. D. Soper of Drew Theological Seminary and representatives of the Bible Teachers' Training School of New York and the Boston School of Theology. Over one hundred were in attendance, most of whom left for their appointed fields at the close of the Conference.

Challenge to Methodism

THE report of the Committee on Findings of the Methodist Episcopal Church, meeting in Cleveland, Ohio, in June reads: "We recommend that we have a campaign of evangelism that shall occupy the pre-eminent place in the conservation program of the Church," and "that the goal shall be at least one million souls won for Christ by June, 1920." The raising of \$112,000,000 for missions throughout the world was a testimony to the material possibilities of the Methodist Church, but the meeting of this important challenge will call for awakened spiritual fervor.

A Chinese Y. W. C. A. for New York

THIRTY-NINE signatures, some of them in Chinese characters, were signed to a petition asking for a Chinese Young Women's Christian Association in New York City. Last August a delegation of the Chinese women attended the big international conference which the Young Women's Christian Association held for all foreign young women in the vicinity of New York city. At this meeting more than two hundred delegates, speaking thirty-two differ-

ent languages, assembled to make plans for helping the foreign women of their communities. The three Chinese delegates came to learn about the Young Women's Christian Association.

Christian Advocate.

LATIN AMERICA

In Southern Mexico

EVANGELICAL Christian work is scarcely so far advanced in Southern Mexico as in Guatemala. A missionary from the latter country when journeying through the Port of Mexico while on his way to the United States for his furlough, inquired where he could find an evangelical chapel, and was told that very likely they could give it to him at the drug store. Thinking he might not have been understood, he asked if there were not any evangelists in the town, and received the reply that the priest could explain all about that. In desperation, he inquired whether there were any Protestants in the Port of Mexico, and nobody had ever heard of such people.

Guatemala News.

Revolutions in Haiti

A DEMONSTRATION of the extent to which the many revolutions through which Haiti has passed has interfered with the normal life of the people is to be seen on the trails of the country districts. On them one passes a never-ending stream of women—mile after mile and nothing but the female of the species—most of them with baskets on their heads. "Where are the men?" involuntarily rises to the traveler's lips. And the reply comes quickly that they never leave their huts, or at least never go abroad, since the sorrowful experience of years has taught them that when they are at large they are apt to be impressed into service by roving "revolutionists." Hence one seldom sees anything but women as one wanders through Haiti.

Obeah Praticce

BELIEF in "obeah" (obsession by an evil spirit) is deeply grounded in Jamaica, and is one of the most powerful opponents to Christianity. The "obeah" doctor is usually some disreputable renegade, living in poverty and filth, but his services are in frequent demand. When summoned professionally, he enters the patient's room and calls first for a pint of rum. A few drops are sprinkled upon the patient, the rest he swallows. Then he takes out of his bag a few chicken feathers and some red cloth, which he lays on the table. Next a small yellow snake is brought out of his bag and this he guides over the body of the sick person. Then the crucial moment is at hand, for this time the obeah man utters the word "money." About \$15 is handed over and operations begin anew. A small pan with a cover, more rum, blue and red lights, and then with a wild whoop the obeah doctor dances, at first furiously, then slowing down to a gentle swaying motion. With the pan in one hand, the cover in the other, he makes a swift leap upon the patient, claps the cover on, and amid an awed silence, departs with the "duppy" (evil spirit) safely in his pan.

Ten minutes pass. Then a shriek is heard. An exploring party finds the obeah man in wild distress. He had stumbled, the lid fell off the pan, and the duppy had escaped. Could nothing be done to save the patient, to whom the duppy had returned? Surely, but it would require more rum and more money. This time it required only a few minutes to capture him, and the pan was put in the bag for safe keeping.

Borrowing an Image

PATIENCE and perseverance are essential qualities in the missionary who strives to overcome the ignorant fanaticism that enthralls the people of inland South America. An old woman in Dominge-nigo,

Brazil, was the renowned possessor of an image of San Antonio, and kept it in her home. After a long period of drought her neighbors petitioned the old lady that she should lend them her "Saint" for nine days, so that they might pray to it for that period and then return it. The request was granted, and borne on a stretcher, the image made a round of visits in the neighborhood, finally being returned to its glass case and a tribute of burning candles placed about. To conclude the ceremony, the contents of a stone jar were handed to those present, and their demeanor soon afterward gave evidence of what the jar contained. All went on their way homeward, with a feeling of merit at having done their duty to the saint, and confident that he would send the needed rain.

THE ISLANDS**Bible Distribution in the Philippines**

"A COPY of the Scriptures in every home" is the maxim of the organized movement for Bible distribution in the Philippines. The aim is to have each church assume responsibility for a house-to-house canvass in their respective districts, making a present of at least a penny Gospel where no sale can be made. This reacts as an advantage to the churches by bringing them to the attention of the public, by multiplying the workers and by furnishing a point of contact with the non-Christian community.

Leper Work in the Philippines

THERE are more than 5,000 lepers on the Island of Culion, and probably 1,500 more still at large on other islands of the Philippines. The Evangelical Union directs the Christian work at San Lazaro and Culion Leper Asylums. Victoriano Mauricio is the leper pastor at San Lazaro, and he has his church organized with deacons and elders, who send in quarterly reports to their Conference. The congregation numbers over 150. Lepers have recently

made a gift of 310 pesos for the erection of a chapel in Culion village.

Literacy in the Philippines

M. M. KALOW, secretary of the Philippine Mission, is authority for the following figures: Seventy per cent of the inhabitants of the Philippines over ten years old are literate, as shown by the 1918 census. Of the estimated population of 10,500,000, 10,000,000 are "civilized Christians," while 500,000 represents the non-Christians, or so-called wild tribes. The percentage of literacy in the Philippines is higher than in any of the new countries now clamoring for recognition by the Allies. The Philippine legislature, now composed entirely of Filipinos, supports 4700 schools, with a teaching force of 12,303 teachers; and at their last session voted 30,000,000 pesos to extend the educational system.

MISCELLANEOUS NOTES

The Bible in America and Other Lands

IN seven states of the Union it is illegal to have the Bible read in the public schools, yet China has recommended the reading of the Scriptures in her schools. Thirty-five million copies of the Bible are sold every year, home coming chaplains and war workers report the eager demand for Testaments among the fighting men and missionaries constantly testify to the transforming effect of Bible reading upon the heathen races of the world.

Interesting Statistics

RECENT denominational figures reveal some interesting facts relative to the strength of the various religious denominations throughout the world. For example: three-fourths of the world's Baptists live between the Ohio river and the Gulf of Mexico, the Atlantic and Pacific oceans. Three-fourths of all the Methodists live in the United States, but the Presbyterian Church

numbers more outside the United States than in. The Presbyterians, Reformed and Lutheran churches, all of which are Calvinistic, number 115,000,000, or three-fifths of all the Protestants in the world.

Christian Observer.

Foundation Missionary Work

MR. K. Miyama, a Japanese Christian worker, went to Hawaii some years ago, and, without any mission agency back of him, was the means of converting to Christianity the Hon. Taro Ando, the Japanese consul, his wife and his secretaries. Later, Ando and Miyama founded the National Temperance Society of Japan and established the Ginza Methodist Church in Tokyo. The Hon. Sho Nemoto, another Japanese Christian and now a member of the Lower House of Parliament in Japan, was the author of a bill forbidding the sale of tobacco to minors, and other anti-alcohol legislation, which passed the Lower House but failed in the Upper. Both these Japanese Christians are converts of a Methodist Mission in California.

New Translations of the Bible

THE Gospel by Matthew has been translated and published in Pali, the sacred language of Buddhism, for the special purpose of introducing the Christian Scriptures to Burmese monks. The book of Daniel has been in great demand among these monks of Burma.

In Siam, an American missionary has succeeded in translating the Epistles of Peter into Kamu, although she does not know a word of that language. This seeming impossibility was accomplished with the aid of a Laos teacher who knew no Kamu, and a Kamu colporteur who knew some Laos. This colporteur reads the translation to travelers along the road, and one manuscript has been worn out by constant use. The work has been revised and is now off the press.

THE MISSIONARY LIBRARY



Japan and World Peace. By K. K. Kawakami. 12mo. 196 pp. \$1.50. The Macmillan Company. 1919.

Students of Far Eastern affairs welcome the writings of Mr. K. K. Kawakami as one of the ablest writers of modern Japan. His thorough knowledge of his own country, his travels and observations in China, his long residence in San Francisco, where he is the American correspondent of some of the influential journals of Japan, and his clear and educated mind combine to make his views on the international situation in the Far East command respect. His former volumes were on "American-Japanese Relations," (1912), "Asia at the Door" (1914), and "Japan in World Politics," (1917). Mr. Kawakami is a loyal Japanese of the progressive school, and naturally interprets Japan in terms of his own liberal thought. He does not hesitate to characterize the "divine origin" of the Emperor as "the sinister doctrine (p. 23), and to declare that "unfortunately, the late Prince Ito was influenced by the German idea of government, and, in drafting a constitution for his country, preferred to follow the German pattern rather than the Anglo-Saxon conception of democracy." He vigorously champions the growth of democracy in Japan, demands the extension of suffrage from the present percentage of franchise-holders from 28 of each 1,000 of the population, calls for greater liberty for trade unions and for greater freedom of speech. References to socialism remind us that he was long distrusted by many of his countrymen, and is still by some of them, as himself inclined toward socialism. He says: "to throttle the advocacy of socialism is ridiculous" (p. 36); and he quotes with approval the opinion of Professor

Isowo Abe to the effect that "socialistic ideas have been widely diffused throughout the Empire in the past few years. The socialistic spirit is afloat everywhere, and it would be a great mistake to judge the influence of socialism from the yet small number of professed socialists only." (p. 39). He is pronouncedly hostile to the military party in Japan.

But while such statements show that he is not a blind advocate of his country, the book as a whole shows that he is a staunchly loyal Japanese. The major part of the book is devoted to a vigorous advocacy of Japan's foreign policy, especially in its relations to China, Siberia, the Pacific Islands and America. He courteously and skillfully flays America for inconsistency in demanding a Monroe Doctrine for itself and denying one for China; exposes politely but effectively the inconsistencies and the injustice of several western nations, including the United States, in their dealings with Far Eastern affairs; asserts that "China left to her own resources will ultimately become the Turkey of the Far East if it has not already become such"; and that Japan is abundantly justified in the course that she is taking toward China. He admits however that the notorious "21 demands" upon China in the spring of 1915 were a blunder, not because they were wrong in themselves but because the manner of presentation were not characterized by "greater discretion and saner judgment." (p. 166.)

Some things in the book will be challenged by American and British readers, and probably by all Chinese readers who will feel that the whole discussion is an *ex parte* one. It is delightfully written, and gives an excellent understanding of Japan's point of view.

The Crisis in Church and College. By Geo. W. McPherson. 12mo. 238 pp. \$1.25 net. Published by the author, Yonkers, N. Y. 1919.

There has been a great deal of just complaint of the destructive criticism that has characterized the teaching of many preachers and institutions of learning. Even before men know what the Bible teaches they are told that it is not true. Many so called scholars and teachers adopt the premise that all knowledge is attainable by intellectual investigation and that the only scientific method of study is inductive. They ignore revelation and spiritual discernment. Dr. McPherson applies the inductive scientific method to his study of rationalism in American colleges and pulpits. He quotes from text books and correspondents to show that the religious teaching in many of these training schools of the coming leaders creates unbelief rather than faith. Dr. McPherson proves his case and then he points out the causes and the remedy for this "new theology."

Albania—Past and Present. By Constantine A. Chekrezi. 12mo. 255 pp. Maps. \$2.25. The Macmillan Co. 1919.

Albania, the bone of contention in the Balkans, has been better known since William of Weid, the German Prince, was appointed ruler and then suddenly abdicated. Still Albania is a mysterious country, about which few Americans know anything definite. The Albanians are said to be the oldest race in the Balkans—they are certainly picturesque and interesting. This book is the most complete description of the country, the people and their history.

Mr. Chekrezi, of Columbia University, is an Albanian who has studied at Korcha, at Athens and at Harvard. He brings forward the claims of his people for an independent future. The book is full of valuable information and shows the strength of Albanian character. The Albanians, however, need Christian education. We have four religious groups

—(1) Roman Catholic (a majority in the North); (2) Moslems (strong in Central and Southern Albania); (3) Orthodox Greek (strong minorities in Southern and Central Albania and (4) Protestants—a very few converts of the work conducted by the American Board missionaries. The three leading religious forces are antagonistic, but Mr. Chekrezi holds that this element of discord can be ignored since "the weakest point of the Albanian is his religion."

With the return of peace there is ground for hope that Christian education will be promoted.

A Mosaic of Missionary Methods. By Stanley Sowton. 12mo. 156 pp. Wesleyan Methodist Missionary Society, London. 1918.

These are methods for the home churches and not for the missionary. They range from the method of keeping missionary accounts in the local society to the conduct of a week of missionary meetings. There are countless valuable suggestions taken from actual experience—missionary teas, summer schools, games, lectures, programs, mottoes, posters, mothers' meetings, lending libraries, advertising, curios, music, programs, etc., etc. The methods are adapted to all sorts of churches and occasions and will be a practical help to worried chairmen.

Robert and Mary. A Missionary Romance of South Africa. Dramatized by Anita B. Ferris.

With ten characters and five scenes Miss Ferris gives a very simple and attractive missionary play based on "The Moffats"—a true story of love and adventure. Try it in your Young People's Society or Sunday-school.

Fifty Years in China. By Samuel Isett Woodbridge. 12mo. 231 pp. Map and illustrations. Presbyterian Committee of Publication. Richmond, Va. 1919.

The Presbyterian Church (South) has been half a century at work in China—having begun work there in

1867. This story of adventures and achievements is a history in the form of a text book for mission study classes. Dr. Woodbridge as a former missionary in China is well fitted for his task and has given us a clear, condensed, accurate and informing volume. While it relates chiefly to the fields of the Southern Presbyterian Church, it has a wealth of interesting facts for all.

The History of Religions. By E. Washburn Hopkins, Ph.D. 8vo. 624 pp. \$3.00. Macmillan, 1919.

One's view of non-Christian religions depends on one's view of religion. Dr. Hopkins, the professor of Sanskrit and comparative philology in Yale University, defines religion as "Squaring human life with superhuman Life." He believes in the evolution of religious consciousness and convictions, but his treatise consists for the most part of a brief description of the origin, character, beliefs and practices of each religion. He does not doubt the historicity of Jesus, but his view point is seen in the statement that "Buddhistic teachings affected the story of Jesus." He casts doubt on the virgin birth, the miracles and the resurrection as recounted in the Gospels. Dr. Washburn believes in Christianity as the ideal religion, but not as a direct revelation from God.

Prophecy and Authority. By Kemper Fullerton, Professor of Old Testament Language and Literature, Oberlin Graduate School of Theology. 214 pp. \$1.50. The Macmillan Co. 1919.

In this volume Mr. Fullerton has given us an exceedingly interesting and well written "history of the doctrine and interpretation of Scripture" more especially of the Old Testament and of Messianic Prophecy in particular. He is thoroughly familiar with his subject, and simply as a history of exegetical methods and principles from the Patristic Fathers down to the modern school of criticism, it excites our admiration. Unfortunately it is

a history with a polemical purpose. The author's aim is frankly revolutionary. His point of attack is predictive prophecy. There is no such thing and cannot be, so this history of Old Testament interpretation tries to prove.

Mr. Fullerton does not minimize the radical character of this thesis. It works, he assures us, first of all a fundamental change in current ideas of inspiration. It makes impossible the conception of the infallibility of Scripture. "Prophets predicted many things which never have been and never will be fulfilled." It is no less revolutionary in the way it affects Messianic Prophecy. Christ fulfills no **predictions**, only prophetic ideals. When Jesus told his disciples that all things must be fulfilled "which are written in the law of Moses and the Prophets and the Psalms concerning me," He was mistaken. Our author's position, as he himself tells us, excludes also the miraculous, but not, as he thinks, the supernatural. And finally much to his own satisfaction it cuts the tap root of the millennial hope, which he calls an anachronism in our age. If there was no prediction of the first Advent, there can be none of the Second Advent. Some of us may go further and wonder what is left to our Christian faith.

In the preface Mr. Fullerton admits with some reservation that the conservatism of the Church is a good thing. We agree with him there; and we trust that there is enough of this saving conservatism even in our theological seminaries, to repudiate the red radicalism which this book would teach.

Madame France. By R. Louise Fitch. 8vo. 189 pp. \$1.50 net. The Woman's Press, New York, 1919.

The story of what the French women did to help win the war. Full appreciation is shown, and some things "French" are entirely overlooked. The beautiful and the good are pictured

while the evil is almost overlooked. Miss Fitch's view point is shown in her statements that "Protestantism is a tiny bark in the sea of Catholicism" and that "the Catholic Church has done all in its power to give spiritual aid to its believers."

The Conscience and Concessions. By A. W. Anthony, D.D. 12mo. 270 pp. \$1.50. Revell, 1919.

Dr. Anthony, the Executive Secretary of the Home Missions Council, discusses the principles of federation and cooperation between various denominations. He endeavors to show how men may join in Christian work without surrendering conscientious convictions. After tracing the steps toward unity and noting the unifying tendencies of the war, Dr. Anthony takes up the protests of individualism and the broad basis of brotherhood. His "Practical Program of Valid Concession" includes a recognition of the right to differ and the validity of varied experiences, the adoption of an adequate program for world betterment, knowledge joined through fellowship, the exercise of patience, open mindedness and Christian charity.

Handbook of French and Belgian Protestantism. Prepared by Louis Seymour Houghton. 12mo. 245 pp. 75 cents. Federal Council of Churches. New York, 1919.

Protestants are a live and important factor in France and Belgium. American Christians should know more about them and must help them to rehabilitate themselves. This handbook gives the facts—historical and present day. It is valuable for reference.

Christ and Glory. Edited by A. C. Gaebelein. 8vo. 243 pp. \$1.50. Our Hope. New York, 1919.

These addresses delivered at the New York Prophetic Bible Conference in Carnegie Hall last November are of varying merit. They are all Bible expositions and include addresses on "the Second Coming," "The Last Times" and the "Judg-

ment." Among the most helpful are those by Dr. A. C. Gaebelein on "The Preeminence of the Lord Jesus Christ" and "The Influence of the Study of Prophecy on Life and Service" by Dr. W. H. Griffith Thomas. There are also addresses by Dr. James M. Gray, Rev. R. A. Torrey, Dr. Joseph W. C. Kemp, Rev. W. B. Riley, the late Dr. J. Wilbur Chapman and others.

John W. Stevenson. By Marshall Broomhall. 12mo. 95 pp. 2s. 6d. Morgan and Scott, Ltd., 1919.

A brief sketch of "one of Christ's stalwarts" for over fifty years a missionary of the China Inland Mission. He was a man of courage and faith, methodical, simple in his tastes, loyal and a bulwark of strength to the mission.

Those Who Have Come Back. By Peter Clark Macfarlane. Illustrated. 8vo. 269 pp. \$1.50. Little, Brown & Co. Boston, 1914.

Eight remarkable stories of men and women rescued from evil lives—including a morphia fiend, a bank burglar, a White-chapel woman, "Lucky Baldwin," and "Mel Trotter"—all changed but apparently not all converted to Christ. Between the lines we seem to read that these men and women owe their new life to Christ, but the author does not give Him full credit.

John P. Williamson. By Winifred E. Barton. 8vo. 269 pp. \$1.75. Fleming H. Revell Co., 1919.

The life of a well known missionary to the Sioux Indians in South Dakota. His life story is full of incident and shows the inspiring results of faithful work.

Charles Chapin Tracy. By George E. White. 12mo. 80 pp. \$1.00 net. The Pilgrim Press. Boston. 1919.

A brief sketch of the first President of Anatolia College, Marsovan, Turkey. Dr. Tracy was a missionary in Turkey for half a century and his work as an educationalist and lover of men abides.

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